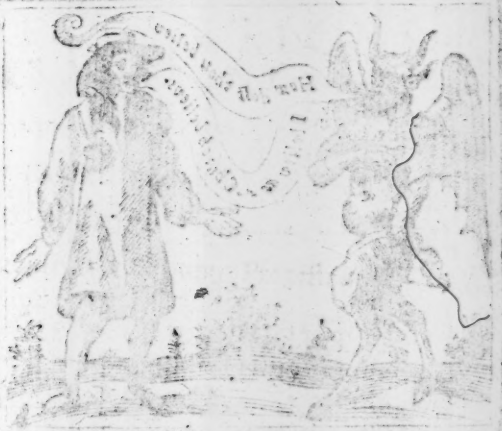


2. The first where GOD has put me, is in the XX. year.

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Popish } DELUSIONS,
and
DIVISIONS.



Reader, This counterfeit deluding Devil (seemingly afraid of the Papists Holy water) is the true Representative of all such as place a Holiness where GOD has put none. See Delusion XX. pag. 20.

A Procession.

My name is Legion, for
we are many. Mar. 5 9



The Collier (spoken of by Cardinal *Hosius*) represents, and speaks the very Dialect of all ignorant Protestants as well as Papists, who are Debauchd in their Lives & Conversation, as well Women as Men, that drink, swear, forswear, curse, whore, &c. But as to an Eternal welfare of their souls are idle, careless, indifferent, & therefore ignorant; fit to be

deluded by a blind, sottish Priest; thinking it enough to say, *They believe as the Church believe*, or, words to that effect. See the Preface.

A
PACQUET

OF

Popish Delusions, False Miracles, and Lying Wonders: — 1.

Together with

Many Grand DIVISIONS

Among P A P I S T S : — 32.

Far exceeding both in Quality and Quantity those among Protestants: notwithstanding their seeming Unity. 9

Exposed to the Shame of P O P E R Y .

Whereunto is added

The Papists DISSENTIONS

From the P R O T E S T A N T : — 47.

With (*That, the Enemy so much glories in, viz.*)

The Differences of the P R O T E S T A N T S
among themselves. — 49.

And, a fearful Caution to Apostatizing Protestants. — 66.

By M E R C U R I U S H I B E R N I C U S .

Sero, sed Sero.

London, Printed for L. Curtiss, 1681.

REPORT

of the

Commissioners of the

General Land Office

for the year ending

December 31, 1891

WASHINGTON

1892

TO
The Right Honourable
Sir ROBERT CLAYTON, K^t
Lord Mayor
OF
LONDON:
AND,
One of Its Representatives in this
Parliament.

AS *Clouds are dissell'd, when the
Sun mounteth in its Vertical
Lustre and Glory: so the noisom
Mists of Vices, and vicious Varlets are
dissipated, as well by the bright beams of*

THE DEDICATION.

*Virtue, shining forth in the Lives and Manners of Good Magistrates, (such I take your Lordship, and some others to be) as by the Sword of Justice it self; which, as you well know, is not to be born in vain, but to be used with Legal and Regular Severity against Offenders, especially incorrigible Ones. Now, What, or Who greater Offenders and Delinquents, nay, Who can be reputed more destructive & pernicious Adversaries to any Protestant State or Kingdom, than Blood-thirsty, murdering, City-burning, All-destroying, plotting Papists? What can we term the whole Rout of their Clergy? especially their Jesuits (those Infernal Furies) less than the Common Enemy of Mankind! for as much as they delight to prey upon all of their own kind, that are not of their Execrable Religion! which yet, neither the Fiercest Lyons, Cruellest Tygers, Savage Bears, nor Rave-
ning*

The DEDICATION.

ning Wolves were ever guilty of: for these State-Mountebanks are never idle, but alwayes in action, and perpetual Motion, to perpetrate the greatest Villanies and Mischiefs imaginable.

My Lord, your Care, Diligence and Vigilance, concerning such Persons and Things, together with your prudent Conduct in matters of great Importance (by which we enjoy good Order and Tranquility) must needs be very acceptable to all good People, as indeed they are, and will make you, deservedly, famous to Posterity: And it is hoped, that your good Example may raise in your Successors, a generous and candid Emulation, to tread the same Paths of Honour, Justice and Prudence, by your Lordship so regularly trackt-out for them. I say, Justice, that true Child of Virtue, that Stay and Staff of Peace, that great Maintainer of Honor, for, as Justitia

THE DEDICATION.

*tia sine prudentia plurimum poterit, so, Si-
ne Justitia nihil valebit Prudentia: A wor-
thy Apothegm, of thrice worthy Cicero.*

*My Lord, If my Fancy deceive not my
Judgment, I know not to whom I should with
more Reason make a special Dedication of
such a Book as this, and at such a Juncture
of Time, than to the Prime Optimate of the
Primest Protestant CITY in the World,
as LONDON is, and is acknowledged so
to be, even by its most implacable, irrecon-
cilable, restless, sworn and instructed Ene-
mies; who gnash their Teeth, yea, pine
away through mere Madness and Malice;
not only to behold such a glorious Resurrecti-
on from the Womb of Confusion, and late
vast Heaps of her own Rubbish & Ruins,
but also the Detection of their (Still Con-
tinued) PLOTS; wherein the great GOD
is chiefly to be affected and magnified!*

The

THE DEDICATION.

The Several Popish Delusions and Divisions, displayed in this little Book are not vulgarly known, I am certain; and therefore, I presume, will be the more welcome to the Ignorant: which, though they will be no News to Your Lordship, and others: yet, I humbly crave your Acceptance, and Patronage of this Work: Which, I know, will find more Enemies than there are Words in it, as shall my self, for exposing it, who cordially wish all Health, Happiness, Safety and Prosperity to your Self, City and (Protestant) Citizens: to whose Service and Defence of the Protestant Cause, I have with the same Ardency wholly devoted my best Endeavours, and All that I am

Octob. 23:
1680.

Mercurius Hibernicus.

(a)

To

The Declaration

We the People of the United States

do hereby declare our independence

from Great Britain

and we do hereby declare

that we are now free

and independent

of all other powers

and we do hereby

declare that we are

now free

and independent

of all other powers

and we do hereby

declare that we are



To all Resolv'd Protestants.

HELL is broke loose, the Devil a Hunting rides,
With Troops of Jes'its, and great DONS besides,
To Proselite more Protestants ; thereby
The rest to overthrow more easily :
New Projects are on Foot, and one is this,
(Whereof they have great Hopes they shall not miss)
viz. To stir up the *Conformists* against those
They *Non-Conformists* call : yea, unto Blows ;
Which, God avert. I say, *Rome's* still at work,
Her num'rous Agents, still among us lurk,
You know for what. 'Tis time then to be wise,
And learn who Friends are, and who Enemies :
'And that, among your nearest Neighbours too,
For such, if Papists, can most Mischief you.

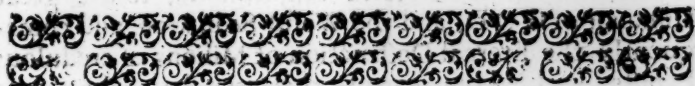
I have been threatned often with Destruction,
By Priests, and Kindred too, for my Religion,
Yea, pefecuted at Ten years of Age,
At last was forc'd to fly, to shun their Rage.
Again, in Seventy one, and Two and Three,
Some said, In Time, They'd take a Course with me :
But all their Threats (even since I was at School)
Could never quench my Zeal, nor Courage Cool
To the Protestant Cause : Therefore, my Friends,
I hope you'l own me in such Noble Ends.
Yet, let me say, Though I am still obscure,
My Heart's on fire to burn the Romish WHORE.

To all Resolv'd Protestants.

Bove all, to keep her from the *British Strand* :
And Crush her **PIMPS** already in the Land.
Courage in dreadful Times is rarely found,
I hope most of you with it do abound.

Here shall you see, **ROME'S** dark *Idolatry*,
And Image-VVorship laid before your Eye,
In Reading which, you cannot choose but Smile,
Altho the **POPE** himself stood by the while.
Here Papist against Papist shall you see,
And 'mongst themselves divided worse than we,
For all their seeming Uniformity,
Which, yet, they'r forc'd to, by *Rome's TYRANNY*.
Accept this little Book, 'till others do
More lively paint their *Mammontry* to you.

Mercurius Hibernicus.



The Preface.

HAVING lately seen a printed Paper concerning a pretended Miracle, wrought by the Power of Almighty God (as the blasphemous, and monstrously impudent Authors thereof affirm in Print) on the Saint of *St. Omer*, *Edmund Gennings*! in the daies of *Q. Elizabeth*. The reading whereof, brought to my Remembrance, that I had transcribed several such like *Tales*, *False Miracles*, and *Lying Wonders*, out of an old Book in *Kent*, only for Diverſion ſake: Being in themſelves ſo ridiculous, ſo abſurd and impoſſible: (yet, believed for Undoubted Truths by the blind Papiſts) and therefore, think it not unſeaſonable, at this time, to preſent them to publick View, very few of them being known to moſt men: Not doubting, but the ſimpleſt Proteſtant, as well as the intelligent, will not only laugh at them, but utterly ſcorn and deteſt them, and the, now, Promoters of them, as meer Cheats, Juggles, and Deluſions; by which they may ſee and judge, how miſerable not only *Kent*, (for what I have writ, is only of ſome places, in that one County) but other Shires and Counties of *England*, were deluded by the ſly Inventions, Magick

The Preface.

Arts and Impostures of the JESUITES, Priests, Monks, Fryers, &c. whilst POPERY reigned here, to the great Dishonor of G O D, and the Woful Seduction, and consequently the Eternal Destruction of Millions of credulous Papists, with whom, even to this very day, the words and perswasions of one blind Priest, was and is of more Force and Authority than the whole Scriptures. For, they are bound, and that under great Penalties to believe every thing, or any thing whatever, be it never so absurd and false, for an undoubted Verity, that either the Pope or his Clegy shall teach, impose or command: And amongst the rest, any false Miracle: and indeed, they shall not need take any great Pains in perswading their blind People to a Belief; for they are naturally prone to imbibe any Absurdity, and swallow down any Morsel be it never so pestiferous, false, vain, destructive or tragical: yea, to the murthering of their dearest and nearest Relations: by which we may learn, That there is no obliging a Papist, no, not by the greatest Kindness, and Courtesy imaginable; for, if he will be true to the Dictates and Principles of his own Religion, he must seek and endeavour the Utter Ruine of Protestants, yea, though they should have saved him from the Gallows!

O! Sirs, Who would be of so black a Society? of so bloody a Religion? who but the worst of men, Whoremongers, Idolaters, Trucebreakers, Sots, Ideots or Madmen would subject the Faculties of their Souls, and Senses of their Bodies, to the imperious VVills and Pleasure of every proud Prelate and blind Curate? But the Papists do so: *Ergo.*

I shall conclude my Preface with the Story of a great Popish

The Preface.

Popish Doctor, Cardinal *Hosius*, who thereby gives you to understand what kind of Believers the BULK of Papists are.

The Devil (saith he) appearing to a Collier, ask'd him, What Religion he was of, and, *How he believ'd?* The Collier answered *I believe as the Church believeth.* And, *How does the Church believe?* (quoth the Devil) *why* (said the Collier) *The Church believeth as I believe, and, I believe as the Church believeth.* And this was all he could say. And so it is All that most



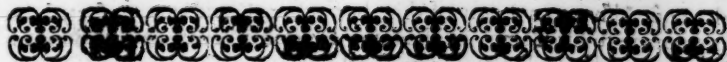
of the Papists can say for themselves; so ignorant are they, who must, and do believe their Ghostly DADS more than their own Eyes. For, if the Pope, or their Confessors say, That *White* is *Black*, or *Black* is *White*, they'l

The Preface.

they'll believe it, or That *Good is Evil, or Evil, Good*, Isa. 5.
20. they'll swear it, and be ready to stab any man that shall
contradict or seem to doubt it, yea, or but ask a Question
about it, for Conscience sake: As some have been serv'd
in *Spain*. Thus do the *Blind lead the Blind*, till they both fall
into the *Ditch* of Destruction. Matt 15, 14.

Now, I shall proceed to my purpose, and it matters
not if I begin with *Thomas Becket*, sometimes Arch-Flamin
of *Canterbury*, Arch-Traytor to his Prince (*Hen. II.*) Arch-
Enemy to his Country, and Arch-Friend or grand Vassal
to his Unholy Holiness the POPE.

Popish



A P A Q U E T
O F
P O P I S H D E L U S I O N S,
F a l s e M I R A C L E S *and* L y i n g W O N D E R S,
P u b l i s h e d t o t h e S h a m e o f P O P E R Y.

Delusion I.

THIS Man, of whom we are going to speak, was in few years after he was made Archbishop of *Canterbury*, grown to that height of Pride and Ambition; and to that degree of Insolence; and into such high Favour with the Pope; that he began not only to slight, and domineer over his Fellow-bishops, but also the prime Nobility and Gentry of the whole Kingdom; and not these only but the King himself, *Henry II.* whom he had often nosed with most malepert and saucy Language, and proud behaviour: yea, so imperious was he grown that he suffered (or rather created a kind of necessity for it) the King twice in one day to hold his Stirrup in *Normandy*: Until at last, he was grown so intollerable in his Deport, in so much that the King could no longer brook him. Many times would he lament his own sad Condition, because he was forc'd to bear with his Pride and Arrogancy, for fear of the Pope. And whilst he was considering what to do with him; Four of his Gentlemen, knowing his mind, and the justnes of the thing, resolved to revenge his quarrel, and do that with their own Swords, which the Pope would not give way to be done by the Sword of Justice: And thereupon soon after slew the Traytor in *Christs Church in Canterbury*.

No sooner heard the Pope of the Death of this his great Champion, but he canonized him for a shining Saint in Heaven: and sent the Deed-doers with his black Curse down to the Pit of Hell, as he thought.

And, as soon as *Stephen Langton*, (his fourth Successor) had made a Golden Shrine for his body, and commanded the annual day of his death to be kept holy: not only the common People, but Princes, Nobles

bles and Biſhops, not only of this, but other Kingdoms, reſorted in Pilgrimage to his Tomb, in the ſame Church wherein he was done to Death; and ſtocked to his ſhrine for Remiſſion of Sins: Inſomuch, that multitudes thronged to ſee, touch, yea to kiſs even the vileſt parts of his Body or Reliſt: Whereby the Church became ſo rich in Offerings of Silver, Gold, Jewels, &c. that it far exceeded the Kings Treasury: Every Monk and Fryer ſounding forth the Praises, and reporting the Miracles, and Pardons of that bleſſed Martyr, as they ſtyled him; (but ſurely it is not the death, but the Cauſe that maker a Martyr) ſo that the name of poor CHRIST was now quite forgotten, and the Cathedral commonly called *St. Thomas's Church of Canterbury*.

It would be too tedious to write of the ſtately Churches, Chappels and Oratories built and dedicated to his Name, and of the blaſphemous Hymns and Collects invented by Monks, &c. for his honor and Service.

The Monks of *St. Auguſtines* in *Canterbury* perceiving how little their old Reliques were eſteemed in compariſon of *Thomas Becket's*, they by the Craft of their Abbot, got ſome part of his Blood, and one part of the Crown of his head, the Report whereof brought no ſmall Credit and Profit to their Monastery: and tho many thouſands went a whoring e'n to this as well as the other Monastery: yet it appear'd in the end, that there was no part of *Becket* brought thither, as it was made manifeſt eſpecially (in the time of King *Henry VIII*) by that Worthy Peer *Thomas Cromwell* Earlof *Effex*, and others who were Commiſſioned for defacing *Becket's* ſhrine, and found all parts of his body entire and complete, ſo that the blinded People in this one matter were doubly deceived and deluded: 1. In going to worſhip him or any part of him at all. 2. In worſhipping that which was not there, but only made to believe ſo, by the crafty and ſeducing Monks.

Now, amongſt the many Miracles that the miſerable deluded Papists will needs have been wrought by this proud Prelate; theſe following are ſome, if any are ſo mad as to believe them.

1. That his Palace at *Orford* wanting a good Spring of Water, he ſtruck his Paſtoral ſtaff into the ground, and, that immediately Water guſhed out in abundance (as *Moses* did) and there runneth to this day; which was called *St. Thomas's Well*.

2. That, being at his Devotion in his Park, he was much diſturbed by a *Nightingale* that ſung in a buſh hard by him; and therefore, by the Virtue of his Holineſs, he enjoined that from thenceforward no ſuch Bird ſhould preſume to ſing thereabouts: and no more there did, ſay Papists, when the contrary is, and was then manifeſt to all the Neighbourhood.

3. That

3. That the Black-smith of the said Town of *Oxford* having prick'd his horse, *Becket* enacted again by the Authority of his Holiness, That no Smith should thrive in the Parish ever after: *Cujus contrarium verum.*

4. That, *Lewis* the French King coming into *England* to visit King *Henry*, and in his Return would needs Visit *St. Thomas* of *Canterbury*, and, after great Offers at his Tomb, asked and also obtained of the holy Saint, That neither he in his Passage, nor any other for the future, should suffer ship-wrack betwixt *Dover* and *Whitsand*: so that it seems *Becket* granted a Petition after his Death. Who can forbear laughing at these and such like Tales? However, God shew'd his Displeasure against him, and all *Canterbury*, perhaps for his sake, for in the very first year of his Prelacy, the whole City was consumed with fire.

Delusion II.

BEsides Saint *Becket*, there was another popish Saintling in great Veneration at *Oxford* (in Saxon *Ottanford*) his name was *Bartholomew*, this Higler provided the Parish-priest with as much Poultry as he and his Friends were able to devour; for he was much frequented by all the Neighbour Parishioners, for a most rare and singular property which he professed.

For the Manner was, That, if any woman with Child desired to bring forth a Son, she should offer to this *St. Bartholomew* a Cock-chicken: & if she would have a Daughter, then she should present him an Hen: so that through the fraud of this Fox, viz. Priest, the Country People, as wise as Capons, were many years together robbed of their Cocks and Hens: even till the daies of *Henry VIII.* who understanding the Cheat, commanded the Idol to be taken down.

Delusion III.

BEda (whose writing are stuffed with old Wives tales) informs us, that upon a time, a great part of the City of *Canterbury* being on fire, That the then Arch-bishop, viz. *Adelinus* commanded, that they should bear him against the greatest fury thereof; and that whereas before it could not be quenched by the great labour of the People, yet at his only presence, together with Holy-water, the fire immediately went out. 'Tis wonder why *Becket* did not the same in his time, but perhaps he was in a journey, as *Elijah* said of *Balaam*. No Protestant hath

reason to believe this, nor any such Tales, at which so many learned Papists laugh in their sleeves. The mentioning of Holy-water brings to my Memory this Passage concerning it :

A Protestant Boy (very well known to me) put a pretty Trick upon a Priest, and all his blind Congregation : Thus, in the Morning, a little before Mass-time, the Boy observing where the Priest had set his pot of Holy-water, takes the pot, pours out all the Holy water, and pisses in it, so sets it in its place again: soon after the Priest takes the pot, and all besprinkles the people with the Piss, and they very reverently bow down to it, and perceiving that the Water would not hold out to bless them all, they thrust forward striving who should come nearest the Pot, for fear they should go away unblest'd. But the Priest knowing he had fill'd the pot, was greatly amazed to see it all gone so soon ; and thereupon, smelling to the Bottle, crossed (not blessed) himself : and, to satisfy his blind People (who were as much amaz'd as himself) he told them, *That, no doubt but some Saint or Angel had got away the rest!* And they without any hesitation believed him.



But in a year or two, the Business came all out, and they with their Priest were well laughed at by the Protestants. However they threatened the Boy with Destruction, as the Priest did with Damnation; so that for this and other matters, done and said against Popery, he was forced to fly his Country, and live *incognito*, as he does to this day.

Delusion IV.

Many Miracles are said to be wrought by Saint *Augustine* the first Bishop of *Canterbury*, and by many stiled the English *Apostle*; and no doubt were as true as the rest: I shall not blot Paper with any of them, save this one, *viz.* When the *Danes* had plundered the City from end to end, (*as the Papists long to serve London*). Yet Saint *Augustines* Monks and Monastery were never touch'd! and why? Because that when a Dane had taken hold of his Cloak where-with his Tomb was covered; it stuck so fast to his Fingers, that by no means possible he could loosen it, till he came and yielded himself to the Monks and confessed his fault.

But, either this Cloak (saith my Author) was weaved *ex auro Tholosano*, or, which I rather believe) this *Canterbury-tale* was forged *Ara-bula Romano*.

Delusion V.

NOT far from *Hyde in Kent*, there was a Popish Synagogue, stild *St. Nicholas Chappel*: to this Saint, the Fryers attributed Power over the Winds and Waves of the Sea; yea, that with his own Beck he could appease them, and preserve from Wrack and Drowning, as many as called upon his Name (but they must withall offer largely to his Picture.) And this was confidently believed by the Idolatrous people, as well seamen as others. If any Fisherman upon that coast had escaped a storm, then should *St. Nicholas* have not only all the thanks for that Deliverance, but some of the best fishes for an offering. But if any suffer'd Wreck (as many did) the Priest to save the Repute of the Saint, would say, *It was because they offered too niggardly, &c.*

There was the like Cheat at *Wind-Chelsey*, in which place was the Picture of *St. Leonard* holding a Vane, or Weathercock in his hand, which was movable at the pleasure of any that would turn it to what point of the Compass best fitted the Return of the Husband or other Friend whom they expected from beyond Sea. After that done, and

large offering made (for without offering these Idols would be idle) they promised themselves the desired Wind, but whether it fell out right or wrong the Priests got well by it.

Delusion VI.

THIS that I am now upon, as it is one of the longest Stories, so, in my Judgment, it is one of the most notorious Elusions of all the rest, or at least equal to the blackest of them: for, it was devised and carryed on with such wonderful craft and Secrecy, That not only the Vulgar, but the whole Gentry and Nobility of both Sexes, and many men of the greatest Learning and Judgment were for a time bewitched, and strangely and strongly possess'd with false apprehensions of the Truth thereof; and many of them Protestants too: In relation whereof I shall for the most part, deliver it in my Authors own words.



About *Easter*, in the 7 year of *Hen. 8.* *An. Do. 1525.* it happened that a certain Maid named *Elizabeth Barton* (by the Papists called the *Holy Maid of Kent*) was afflicted with a strange Disease resembling the Convulsion fits (for many times she seemed to be dead) and after she had thus continued by fits, some 7 months, in one of her fits: she asked if the child was dead? (for her Masters child lay desperately sick in the Cradle) 'twas answered, No: It shall dy anon, said she, and so it did, for every body ex-

pected it, whether she had said it or not.

But this saving of hers concerning the Childs death, was by several (ignorant of the childs dying Condition at the same instant) blazed about for a wonder, and she termed no less than a Prophetess.

After this, in sundry other Fits (though she seemed to be dead) she told of divers things done at the Church, and other places where she was not present. She spake of Heaven, Hell and Purgatory; and of the Joyes, and Sorrows that several Souls departed suffered there. She preached much against the Corruption of Manners, and evil Living. She exhorted to hearing the Mass, Auricular Confession, Adoration and Prayer to Saints and our Lady. In short, she made, in all points, Confession of the Popish Religion.

And

And among other things, this was much in her mouth, viz. *She would go home*; and yet she never stirred from the Place she lay. Whereupon (being in her Fits) one ask'd her, Where that Home was? She answered, *Where she heard and saw the Joies of Heaven; where St. Michael weighed Souls; where St. Peter carried the Keyes, and where she herself had the Company of our Lady of Courtop-street; and, had heartily besought her to heal her disease: who also had commander her, to offer her a Taper in her Chappel there: And to declare boldly to all Christian People, That our Lady of Courtop-street (a Town near the Borders of Rumny-marsh) had revived her from the very point of death, and, that her pleasure was, That it should be rung for a Miracle.* which her Master (Mr. Cob of Aldington) hearing, said, That there were no Bells in that Chappel: whereto she said nothing. But the voice (or Devil) that spake in her proceeded, saying, *Our Lady will shew more Miracles there shortly; for, if any depart this life suddenly, or in deadly Sin, if he be vowed to our Lady heartily, he shall be restored to life again to receive strict and housel, i.e. be confest, and have the Sacrament given: and after to leave this World with Gods blessing.* Besides this, *She told them what meat the Monk, or Hermet of our Ladies Chappel of Courtop-street had for his supper; whereat (saith her popish Scribe) the hearers marvelled greatly.*

And, from that time forward, she resolv'd with herself to go to *Courtop street* (not far off) and there pray, and offer to our Lady, which she did accordingly; and was there delayed of her Cure for a season (and that was till her dying day, for she was never cured) but yet in the mean time put in assured hope thereof.

During these Matters, the Fame of this marvelous Maiden spread abroad so, that it came to the ears of *Wareham Arch-Bishop of Canterbury*: who sent to her *Dr. Bocking, Barnes and Hadley*, three Monks, *Father Lewes* and his Fellow: his Official, and the Parson of *Aldington*: with Commission to examine the whole matter.

These men, finding her every way a true Child of the Church of *Rome*: not only waded no further in detecting of so great a Fraud; but gave favorable Countenance, and joyned with her in setting forth the same. So, that at her next Journey to our Lady of *Courtop-street*, she entred the Chappel with *Ave Regina Celorum*, in prick song, accompanied with these Commissioners, many Ladys, Gentlemen, Gentlewomen of the best degree, with three thousand of the Vulgar besides. Being in the Chappel, she immediately fell into a wonderful Passion before the Image, as if she had the Falling Sicknes (like *Ma-homet*.)

homet.) in which she uttered sundry metrical and rhyming Speeches, tending to the Worship of the Lady of *Courttop-street* (as she called her:) whose Chappel there she wished to be better maintained, and to be furnished with a daily singing priest: neither did she forget herself, for she said, It was our Ladies pleasure, That she should be put into some Nunnery. Whereupon the Archbishop ordered her to that of *S. Sepulchers* in *Canterbury*, where she was still afflicted with her former Disease for all her promised Cure.

Whiles she resided here, and continued her accustomed working of Miracles, (but what they were, none can tell) having often communication with our Lady of *Courttopstreet*, (as shee said) who also ceased not to shew herself mighty in operation there; for she lighted Candles without fire, restored the sick to perfect health, and raised the dead to life, if you will believe it.

Thus was *Elizabeth Barton* advanced, from the Condition of a poor servant, to the State of a glorious Nunn, the Hermit or Monk of *Courttopstreet* enriched by daily offering; Saint *Sepulchres* honored with the presence of the *Holy Maid of Kent*, God blasphemed, and the blessed Virgin abused, the silly People miserably mock'd: the Bishops, Priests and Monks in the mean time with closed eyes winking, and the Devil with open mouth laughing at it. And thus the matter stood for sundry years: till the Question was moved about the Kings Divorce:

Whereupon this holy Wench (not contenting her self within her former bounds of Hypocrisy) began to meddle in that Matter: and feigned, That it was revealed to her, That if the King would be divorced from *Queen Katherine*, he should not be King one month after, (though after the Divorce he lived prosperously many years.)

Upon which, her doings were once again examined by faithful men; and in the end, her dissimulation was laid open; her Accessories the Monks &c. were detected, the deluded people well satisfied, the grand Deceivers Worthily excuted: and the Pope and the Devil, their Master quite and clean confounded. For *E. Barton*, her self confessed the whole Cheat to the Lords of the Privy Council: Whereof you may see more in the 12 Chapter of the Statute in the 25 year of *Henry 8*. And most of them, which have been Sainted by Popes, for these 1000 years (I believe) are little better than this She-Impostor. O what a shame is this one Story to Popery, if Papists had any shame in them.

False Miracles,

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Delusion VII.

OF Saint *Eanswid* (so called) daughter of *Eadbald* King of *Kent*, many lying Wonders are reported, viz. That she lengthned the great Beam of a building three Foot, when the Carpenters (mistaking their Measure) had made it so much too short. That in the Might of her holiness she brought Water, over hills and rocks against Nature, to her Priory a mile off. That she forbad certain ravenous Birds the Country, which before did much harm. That she restored the blind; Cast out Devils; and healed all Infirmities. I believe this to be as true, as that *Ed. Gennings* his Thumb came off with the touch of a Pope-holy Sister.

Madam *Eanswide*, for these her stupendious Miracles was after her death, by the Policy of Popish Priests, and folly of Common People, honored for a Saint. And 'tis no Wonder, for it was, and is still, usual with the whole Rabble of Romish Clergy, not only to magnify their Benefactors of all sorts, but even to Deify them, especially such as were of noble Extraction: Knowing hereby many great Benefits accrued: as, 1. By that means they assured to themselves many great Personages, as Kings and Princes. 2. They drew by their Example infinite numbers of the common sort after them. 3. They adventure the more Boldly (under those honorable and glorious Names and Titles) to publish their false Miracle, the more strongly to delude. And this was the Reason that *Sexburg* in *Shepy*. *Mildred* in *Thanet*. *Etheldred* at *Ely*: *Edith* at *Wilton*, and this our *Eanswid* at *Folkston*: and sundry other idle Gossips of Royal blood, in this and other Nations were sainted by the Pope. Hence was it also, that *Edgar*, *Ethelwold*, *Dunstan* the Juggler, and many others were shrined here on Earth, and then to sit among the Saints in Heaven. If this *Eanswide* had such Power from above, then why did she not preserve her Priory from the Fury of *H. 8.* in whose daies all her pretended Miracles were openly derided.

Delusion VIII.

SWITHIN was Sainted by the Man of *Rome*, for making a Basket of broken Eggs whole, if you will believe the blind Papists, who swear it with as much Confidence as if they had seen it done: tho' 'tis many hundred of years since *Swithin* was in *orbe nostro*. And all these Legends were devised to bring Credit and Profit to the Romish Church: whereat even little Children laugh in Scorn. And in good Truth, most

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Papists have as much reason to curse their own Plot and Plotters as we have; and wish it had never been: for hereby they have set so many Protestant Pens on Work to lay open the falseness, bloodiness, execrableness, ridiculousness and absurdness of their popish Religion to the World: which otherwise had been silent. For, before, People had a pretty good Opinion of the Papists; and would speak favorably of them: yea, and many of their Religion too: but now, they both hate them, and their Religion, for the means aforesaid: so that the more they stir, the more they sink in Peoples nostrils. I say again, That their hellish PLOT, which intended the utter Destruction of the Protestant Cause, seems to me rather an Advantage to it. Yea, though thousands of Protestants should fall by the hands of Papists: which yet would but confirm and illustrate that divine and glorious Apothegm, or Motto of the true Church, viz. *Sanguis Martyrum, semen Ecclesie*, i.e. *The Blood of the Martyrs is the Seed of the Church*. And I must affirm, That in *sanguine Sanctorum Ecclesie Papisticorum primatiam obtinuit*, i.e. *The Popish Church obtained the Primacy by shedding the blood of Saints*.

Delusion IX.

Strange things are told us of St. Mildred (Lady Abbess of Minster-Abby in the Isle of Thanet) no matter whether they be true or no; but the Papists will swear it. This Saint (say they) was so mightily defended with divine Power, that lying in an hot Oven three hours together, suffered no harm. That she was of such virtue, That coming out of France, the very stone, on which she first stepped to land, receiv'd the Impression of her foot, and retain'd it for ever; having besides this property, that if it were removed never so far from its place, it would in short time return of it self without hand. Also, that she being at her devotions, the Devil put out her Candle, which an Angel lighted for her again. Who but Reprobates cannot see, that the Delusions and Abominations of Mystical Babylon (Rome) far exceed those of literal Babylon.

Delusion X.

I know not whether this I am now upon may be called a Miracle or no, but I am sure it is one of the lowdest Lies that ever came out of the mouth of a Bishop; and in good Truth I can scarce write for laughing at it. For, Henry Bp. of Rochester, in the Reign of Henry III. K.

of England, mounting the Pulpit at *Sittingbourn*, and as he was in the midst of his Preachment, he on a suddain broke forth into a great Extasy of Joy, as one that had bin wrapt into the third Heaven, and said, *Re-joyce in the Lord, my Brethren all; and, Know ye assuredly, That now of late in one day, there departed out of Purgatory, Richard, sometime King of England, Stephen Langton Archbishop of Canterbury, and a Chaplain of his, to go to the Divine Majesty; and on that day there issued no more but them three out of that place of Pain. Fear not to give full and assured Credit to these my Words: for this thing hath been now the third time revealed to me, and another man (in terra incognita) and that plainly, as from my own mind, all suspicion of doubt is far removed. No doubt but this was as true, as that the Cow eat Tom Thumb, and sent him alive once more into the World. You may see with what wholesom Cates Prelates used to feed the People: And if the Bishops, the great Torches gave such a dim Light, what could be expected from rush Candles, their blind Curates, and other silly fir-Johns.*

Concerning Purgatory, *Virgil* will shew you what agreement there is between the Old Romans and the New Romanists, in these Verses, l. 6. *Enead.*

Quin & supremo cum lumine vita relinquit,
Non tamen omne malum miseris, nec funditus omnes,
Corporeæ excedunt pestes, penitusque necesse est
Multa diu concreta, modis inolescere miris.
Ergo exercentur pœnis, veterumq; malorum
Supplicia expendunt. Aliæ panduntur inanes
Suspensæ ad ventos, aliis sub gurgite vasto
Infectum eluitur scelus, aut exuritur igni:
Quisque suos patimur Maes: exinde per amplum
Mittimur Elysium, & pauci læta arva tenemus:
Donec longa dies, perfecto temporis orbe,
Concretam exemit labem, purumque reliquit
Ætherium sensum, atque aurai simplicis ignem.

Thus Paraphras'd.

Moreover, when their end of Life, and light do them forsake,
Yet can they not their sins nor sorrows all (poor Souls!) off shake,
Nor all Contagions fleshly from them voids, but must of need,
Much things condensed long, by wondrous means at last out-spread,
Therefore they plagued are, and for their former faults and sins,
Their sundry pains they bide: some high in air do hang on pins:

Some floating are in Floods, and deep in gulfs themselves they tire,
 Till sin away are wash'd, or cleansed clean with purging fire.
 Each one of us our Penance here abide, that sent we be
 To Paradise at last: we few these fields of joy do see.
 Till compass long of time, by perfect course hath purged quite,
 Our former cloddered spots, and pure hath left our ghostly sprite,
 And senses pure of Soul, and simple sparks of heavenly light.

Now, if this Bishops Poetry may be allowed for Divinity, then we may not only affirm, That *Virgil's* *Ænides*, but *Homer's* *Iliads*, *Ovid's* *Fasts*, and *Lucians* *Dialogues* also may be made Canonical.

All the Scriptures that the Papiſts bring to prove a Purgatory (which yet is no Canonical Scripture) is out of *Maccabees* 2. 12. You see how hard they are put to it, that they must fly to the Apocrypha for help; though all the World of knowing Christians in all Ages, to this day, have utterly rejected the Authority thereof, in comparison of the Old and New Testament, because not penned by the Holy Ghost. And wherein (as I could prove) are not only flat Contradictions, but some Lies.

Delusion XI.

THE Image of *Edith*, the Daughter of King *Edgar*, was much frequented in the Church yard at *Kemſing*, for preservation of Corn from Blasting, Mildew, &c.

The manner of which Idolatry was this. The blind Farmer or Yeoman was to bring about a Bushel of Corn to the Church, and after Prayers made, offered it to the Image of the Saint. Of this offering the Priest used to take nine Parts for himself (for to be sure he would gain by the Bargain) the residue (perhaps 2 or 3 handful) he would besprinkle with holy Water, and then mutter over a few Words of Conjurat[i]on, which done he dedicated it to the Image, and so delivered it to the Fool that brought it; who went away with full persuasion That if he mingled that hallowed handful with all his Seed-corn, it would preserve it not only from harm, but caused it to prosper and grow most abundantly.

Terentius Varro noteth of the Old Romans, that amongst infinite others, they had one God in great Veneration, called *Robigus*, to whom they used to sacrifice for preservation of their Corn; so that *Robigus* of the Old Romans, and *Edith* of the New Romanists, were both worshipped for the same end, And they not only agreed in this, but in the Pro-

Properties of their Gods, in the manner and multitude of their Sacrifices, in the times and forms of their Solemnities, in the Report of their alse and feigned Miracles : and almost in the whole Heap and Dung-hill of their filthy Superstitions and Idolatries.

Plantus, though an heathen Poet indeed, yet in this more heavenly than any Papist, gives all men this following Counsel, thereby intimating, that they should worship but one God, *Unus dum tibi propitius est Jupiter, tu hosce minutos deos flocci feceris, i. e.* Whilst Jupiter is thy friend, set not a straw by all the Petty Gods.

Delusion XII. XIII.

E*Adred*, a blind Abbot, did wonderfully magnify him they called *St. Edward*, or *Edward the Confessor*, because he so much magnified the Monkish manner of living. Therefore the said Abbot most impudently affirmeth, *That the same King, while he heard Mass at Westminster, saw between the Priests hands, Christ blessing him with his Fingers.* That at another Mass, *He saw the 7 Sleepers at Ephesus turn themselves, after they had slept 70 years on the other.* Also, *That St. John Baptists sent the same St. Edward (can any King be a Saint!) a gold Ring from Jerusalem, which he himself had sometime given to a poor man that asked alms of him in the name of S. John.*

I believe *S. John Baptists* is as much belyed and abused in this kind, as any Saint whatever, and by none more than by the Papists in *Ireland*, for in the County of *East Meath* at (or very near) *Dunfaney*, there is a Well dedicated to his Name, of which many hyperbolical Tales are reported, and all the Cures done there (as they say, there have been many) are wholly attributed to *St. John* by the blind people, thereby giving to the Creature, the glory due to the Creator. Possibly some may have found good in going to that Well, in some ailments (as they may at other Wells both in *Ireland*, *England*, &c.) but it is by the only Power of God who hath put Virtue in that, and other waters; and not in the least by any operation or Mediation of *St. John*, or any other Saint, as the Papists dream.

Here take another strange Tale reported of a Gentleman that sometime lived hard by the same Well. His name was *Waren* or *Waring*, commonly stiled *Waring of the Well*. This person would needs visit the holy Land (so called.) And when he arrived there, or thereabouts, one day passing a River, his pilgrims staff by chance slipt out of his hand into the River, and by the violence of the Stream was carried quite away.

away, to the great grief of our Pilgrim, because the staff had been hallowed, and had a Crucifix and other knacks upon it. But behold! what strange luck this man had: For, at his return home, or, before it, (for I have almost forgot the story) his staff was found at the Well aforesaid, about 3000 miles distance from the River where it gave him the Slip. I have heard this hotly affirmed by several Priests and Fryers for a most certain Truth: and the return of the Staff they ascribe to St. John B. If this and the rest be not lyes, then the Devil never told any: But indeed, I have known this, and many other pretended Miracles laughed at by several lay-Papists, as mere Fictions.

Delusion XIII.

William the Monk of Malmesbury, writing of *Alpheus* or *Alpheus* sometime Bishop of Canterbury (whom he and his fellow-Monks will needs have stiled a Saint) affirmeth, *That a dead stick being (after his Death) anointed with his blood, suddenly waxed green again: and (like Aarons rod, Num. 17. 8.) began to blossom the next day.*

No doubt, but this is as true, as that the heathen Goddess, *Dea feronia* (as pope-like Poets fable) *caused, an whole Wood that was on fire, to wax green again: Of whom Virgil saith, Et viridi gaudens feronia luo.*

Delusion XIV.

AShurst, in that point of Kent bordering upon Sussex and Surry, though now a poor small Village, yet in old time most famous for the sake of a Rood, which had such a rare property, that multitudes of people came hundreds of mile to adore it.

For the Popish Clergy blazed about (and the common people believ'd any thing they said, tho never so ridiculous or absurd.) *That the Rood, or Crucifix of this Church, did by certain Increments continually wax and grow, as well in the bush of hair (or Periwig) that it had on its head as also in the length and stature of the Members, and body it self.* By which Invention it came to pass, that the Parish-priest (before scarce able to subsist, his Incoms were so small) did not only live most splendidly, but also hoordid up much money: Whilst, he and his reverend Brethren, laughed in their Sleeves, at the blinded people.

Delusion

Delusion XV. XVI.

OF *Justus*, a *quandam* Bishop of *Rocheſter*, the Monks report this for a great Miracle: That when his Body, many years after Burial, was to be removed to *Canterbury*, it yielded a moſt ſweet and pleaſant ſmell to all that were preſent: which thing, how ſtrange it was, when he had been before his Interment embalmed with moſt precious and odoriferous Spices; Let any man judge, that hath not reſolv'd to believe all manner of Deluſions.

But I have not done with *Rocheſter*, having another Saint and his Miracles to tell you of. The Monaſtery of this City being erected by *Gundulphus* their Biſhop, having with its Monks ſuffer'd many Miſeries, 1. as being twice burned in leſs Compaſs than one hundred years. 2. Through the great Contentions ariſing betwixt them and their Bp. *Gilbert Glanville* (who alwayes hated Monks) in ſo much that he in great diſpleaſure bereaved them, not only of their goods, Ornaments and Writings, but alſo of a great part of their Lands, Poſſeſſions and Priviledges: and they (turmoil'd themſelves in ſuit to the Pope, for remedy, and for their Charges) were driven to coin their Silver ſhrine of *Paulinus* into ready Money; which A& of theirs wholly took away the Eſtimation of their Church, and that reverence which the blind People before ſhewed their Saint *Paulinus*: To theſe Calamities were added other great Loſſes ſuſtained through the Wars of King *John*, who in his Siege againſt the Caſtle of *Rocheſter*, ſo ſpoil'd this Church and Priory that he left them not ſo much as one poor *Pix* to ſtand upon their Altar.

Therefore, it was now high time to deviſe ſome way whereby the Priory might be, if not altogether reſtored to its former ſplendor, yet at leaſt, ſomewhat relieved from this preſent penury and abjection.

To bring this about, the crafty Monks, had by degrees drawn the ſilly people to think very reverently of one *William*, that lay buried in the Church: and knowing by Experience, that there was no one way in the world ſo conducive to their profit, as the advancement of a Pilgrimage: therefore they procured of the Pope, the canonization of the ſaid *William*: with Indulgence to all ſuch as would offer at his Tomb.

But to the end that it may appear to what hard ſhift for a Saint theſe popelings were driven, and how eaſie the wretched people were then deluded, you ſhall hear what great man this Saint *William* of *Rocheſter* was.

Indeed, he was a *Scotchman*, born at *Saint-Johnstown*, a Baker by Trade, in (blind) zeal ſo fervent, That he vowed to viſit the Holy land
(as

(as they call it) and in his way passed thro *Rochester*, where having a while refresh'd himself, he marched towards *Canterbury*; but he had not gon far from *Rochester*, but either his servant (or some high way men) robb'd him both of his Life and Money: and because he dyed in so holy a purpose of mind (forsooth) the Monks conveyed him to St. *Andrews*, laid him in the quire; and was promoted by the Pope (as you heard) from a poor Baker, to a blessed Martyr: and wrought Miracles as fast as *Bell* (in the *Apocrypha*) eat Mutton. However, it is certain, that mad Folks offered liberally to him, even till the daies of *Hen. 8.*

Delusion XVII, XVIII.

SEeing *Stroud* is so near, let's pass over the Bridge, and hear what was done there to St. *Thomas Becket's* horse, and how he was revenged on the Deed-doers. The Story is this,

St. Thomas (saith *Polidore Virgil*, the Popes Sycophant, and gatherer of his *Peter-pence* in *England*) being hated of the King, (*Hen. 2.*) and commonly neglected and despised; that when, one time, he hapn'd to pass through *Stroud*, either some of the Inhabitants, or one *Robert Brock* of *Canterbury*, cut off the tail of *Becket's* horse, for which act it so hapen'd (by the will of God, saith *Polidore*) that all the posterity of them that had plai'd that naughty prank, were born with tails, even as bruit beasts are. And this is the very Reason, that as *Kentish* men are in meriment called *Kentish long-tails*, at home; so all *Englishmen* in foreign parts are flouted, especially by the Vulgar, who have bin made believe by their Clergy, that the *English* were Monsters, and have tails by nature. Hence it is, that the *Dutch* call them *STARTS*. But no people did believe it so much as the *Spaniard* (those ancient and most inveterate Enemies of *England*) who at last they became of another mind: for King *James* having sent an Ambassador into *Spain*, with an attendance of many brave Gentlemen, the *Spaniards* very earnestly minded and viewed them whether they had tails or no, but finding they had none, and the Report to be false, they railed at their Clergy, who had told it for a certain truth.

Such another like Story is reported of St. *Augustine* the *English Apostle*, and *Becket's* Predecessor; who (as the same Author saith) when fish-tails were despitefully thrown at him by some in *Dorset-shire* (at *Miglington* saies *Hector Boetius*) the meek Prelate grew thereat into such a Fury, that He called upon God for Revenge, who forthwith heard him, and struck them with Tails for their Punishment.

He that believes this or any of the rest, I am sure did never rightly believed in God.

Before I proceed any further in these lying Wonders, Let me, for Diversion sake, and to make my Reader a little sport, give you an account of a Religious Skirmish, between the Monks of Rochester, and the Brethren of Stroud Hospital.

The said Monks, by reason of a great Drought, agreed among themselves to make a solemn Procession from their own house thorow the City, and so to *Friendsbury*, on tother side the Water, of a special intent and purpose to pray to God for Rain: and because the day of this their appointed Journey hapned to be very boysterous and windy, the which would not only have blown out their Lights, and tossed their Banners, but have stop'd the mouths of their singing men, and coiled them in their heavy and masking attire, they desir'd license of the Master of *Stroud-hospital*, to pass thorow the Orchard of his House, whereby they might both ease themselves, and save the glory of their Shew.

The Master easily assented to their Request, but acquainted not his brethren with it: who, so soon as they heard of it, called to mind that their Hospital was founded by *Gilbert Glanville*, sometime Bishop of *Rochester*, between whom and the Predecessors of these Monks there had been great heats for the Erection of the same. Therefore, fearing that the Monks, pretending a Procession, intended to attempt somewhat against their Priviledges, they resolv'd with all might and main to resist them. And for that purpose (unknown to their Master) they furnisht themselves, and others that assisted them, with Bats, Clubs and Coultlaves, and so laid in Ambush for the Monks coming into their Orchard, who little dream'd what was preparing for them.

It was not long, but the Monks (having made all things ready) approach'd in their Battel aray, with their Banners display'd, and so (thinking no harm at all) entred the hospital boldly, through which they passed into the Orchard, merrily chanting their Latin Letany: but when the Brethren and their Auxiliaries espied them within their danger, they rush'd out of their lurking holes, ran upon them, and made it rain such a shour of Bats and Clubs upon the Monks Copes, Cowsls, and Crowns, that for a while the miserable men knew not which way to turn them.

After they had a little recollected their wits (of which, through meer amazement they had been a while bereaved) and making Vertue of the Necessity, and the best shift they could for themselves: Some traversing their ground, declined many blows, yet now and then bore off

with head and shoulders; others used the staves of their Crosses, behaving themselves like pretty men: some made pikes of their Banner-poles; others closing with their adversaries, wrestled their weapons out of their hands: among the rest, one (saving his Charity) laid load on a married Priest, absolving him *à Culpa*, but not *à Pena*: another drave one of the brethren into a ditch: a third, as big as any *Bull of Bashan*, ran at the back door of the Orchard so vehemently with his head and shoulders, that he bore it clear down before him, and so both escaped himself, and made way for his fellows, who with all possible speed conveyed themselves out of the Precincts of the Hospital: and then, shaking their ears, they fell afresh to their *Orgia*, I would say, to their *Orisons*.

After this Storm was blown (or rather born) over, I do not wonder if the Monks never sought to carry their Procession through *Siroud*-Hospital, to avoid the wind; for indeed it could not likely blow more boisterous out of any quarter. And thus, out of this tragical history, arose the by-word of *Frindsbury Bars*. And altho there was none slain in this holy War, yet I make no doubt but that they were so well dressed, that they had cause to remember it many years after.

However, the Brethren of the hospital, for *Penance* of their fault, were enjoyned every *Whitsun*-Munday to come into *Rochester* in way of Procession with their Clubs: for this their offence (it seems) was never to be forgiven, whilst the Monks remained. I doubt some of these Monks had forgot to carry their *Agnus Dei's* about them, which, as the blind Papists believe, will defend a man from all Enemies, even from the *Devil* himself: but this *Legend* is like the rest, and can be disproved in many Papists in *Ireland*, &c. and more lately in *Flanders*, where thousands were found dead with their *Agnus Dei's* about them. And a certain great Papist being to pass near the Enemies Garrison, his Confessor ask'd him, if he had his *Agnus Dei* with him? he answer'd, No. Q, *by any means* (said the Priest) *Take it with you, or you will come to some harm*: so he took it, but before he had gone six miles, he was kill'd and stript of all. Here you see what Virtue was in the *Agnus Dei*.

When I was a Boy, I had a longing desire to know what an *Agnus Dei* was, because Papists youths my School-fellows kept such stir about them, as if no Angel could guard a man better (as they said, their Priest told them.) At last I got a little Child into a corner, and opened his *Agnus Dei* which hung about his neck in a little silver case, shap'd like a heart, and found nothing in it, but one grain of wheat wrapt in a lit-
tle

the Cotton, which had been hallowed by the Priest: but, if the true *Ag-nus Dei* had not defended me, I had been mortally chastised for this, and other things, as burning Beads, &c.

It is impossible to write in what Veneration they have Saints Reliques, and how many they have, as pieces of old hats, caps, gloves, shoes, boots, cords, garters, sho-strings, coats, cloaks, points, laces, sculs and other pieces, bits and fragments of their Bodies. Bishop Beckers shoe was kept at Harbledown near Canterbury, in an Hospital standing near the road, Where an old Dorard offer'd it to kifs, to all Passengers, after they had been first besprinkled with holy-Water.

It is also as lamentable to think what Confidence they put in Images, which this one Story following may serve to evince, if there were no more (as there are thousands) which some in London can testify to their Shame. For, some Town or City in Flanders (as I take it) being besieged, and fiercely assaulted by the Enemy without; in so much that all the people were in a terrible fright: which one of their Priests, or some other popish Votary perceiving, he got all the Keys of the City Gates, and in all haste put them into the hands of an Image there, which was the Patroness of the Town: which having done, Now (said he) there is no fear, for, I'll warrant you, she'll defend the City from the Enemy, (or words to that effect) and yet the place was taken presently after. And for all this, and a Thousand other Delusions, the blind and bewitch'd people are still mad upon their Idols (Jer. 50. 38.)

It is no marvel indeed, that they who rely so much upon Images, should so little hope and confide in the true God. Nay, the Papists, (yea, and many popish Protestant too) affirm, That no man can be sure of Gods favour in this life: and their Tridentine Council hath so desin'd: which Position is directly contrary to these Scriptures, (and which are too divine for those Terræ filii's once to mention with their polluted lips.) Rom. 8. 15, 16, 17. Gal. 4. 6, 7. 2 Cor. 13. 5. 2 Tim. 4. 8. Rev. 2. 17. Joh. 14. 22, 23, 26.

Delusion XIX.

PROCEED we now to the popish Synagogue at Swanscomb, which was much haunted till Henry the VIII time: for, to the Image of St. Hildegarth such ran as were distracted, for restitution of their Wits, as fast as men were wont to sail to Anticyra, for Hellebore.

This Cure was perform'd here, by close keeping, good diet, and other fit means, not only not strange, or miraculous, but meer natural, common and ordinary. And therefore, as on the one side, they

might truly be thought mad men that frequented this Pilgrimage: so on the other side, St. Hildeferth, of all the Saints that I know, might best be spared: Seeing the keeper of Bedlam works mightily in the same kind of Miracles. However, if any happen'd to be cured, St. Hildeferth and his Image had all the praise, and the Priest all the profit. Thus the blind lead the blind into the Pit of Destruction, Mat. 15. 14.

Delusion XX.

YOU have here in this Subsequent Narration, an Account of the great and wonderful Virtues of Holy-water: especially in frightening away the Devil, though he came to your bed-side, or wherever you are, by night or by day: yea, if you do but shew him the Holy water pot it self (if we believe Papiſts) he dares not come near it for his ears, but will pull in his horns, and sneak away, and glad to escape so too.

At a place called *Morinden*, there was a Den of Crossed Thieves, or (if you will) *A Neast of Crutched Fryers*: of whose manner of Processioning some aged People in the beginning of King *James's* Reign did



† Reader, This Devil compleatly represents *Strange, Cellier, the Compendium's Author,* & all other that reproach the Protestants Religion, & seem to put a Virtue upon the Popish.

well

well remember : for yearly upon *Trinity Sunday* (so called) the Fryers of the aforesaid place, did use to muster themselves in a most solemn manner and pompous Procession : Wherein, altho there wanted neither *Cope*, nor *Canopy*, *Cross* nor *Candlestick*, *Flag* nor *Banner*, *Light* nor *Incense*, *Piping* nor *Channing*, neither yet any delightful glittering, that might with the gay glory thereof amaze the silly People, and ravish them (as it were) into a certain popish Heaven: yea, to the end that this their Pageant might be the more plausible (in that it had something peculiar to it self) their manner was to make the Devil himself an Actor with them.

For, as they passed along in this gorgeous Aray, they used to have somebody dressed up like a Devil, who should offer to invade or set upon the Company, and as though he would take the holy Cross from them : then out stepped some bold fellow appointed for the purpose, with the holy-water-pot in his hand, and with all his might flings holy water at him; at which this Counterfeit Devil must fearfully start back for doubts of scalding, and tho many times he grind, and made as if he would fly in their Faces, yet might he never durst be so bold inderd, as to approach, or come within the fall of any one drop of the holy water.

And thus (forsooth) the Virtue of Holy-water in putting the Devil to flight, was confirm'd at *Motinden* by a demonstrative Argument : Which, if it be so, then greatly was the Apostle *Paul* deceived, *Ephesians* chap. 6. where he would have us arm our selves *Cap à Pe* from the assaults of the Devil : for alas, what needed he to recite *Sword*, *Shield*, *Helmet*, and so many other parts of Defensive and Offensive Furniture, when the Holy-water stick alone would have serv'd the turn ! or at least, what meant he to omit it, being a thing so serviceable, and easily provided? But we must give these blinde Popelings leave (after their wonted manner) to fit the Holy Ghost to School. And yet, by the way, I must tell them, That they cannot *Leonem larva terrere*, scare a Lyon with a Vizard: It is not their *Aqua lustralis*, which they have fetch'd from *Apollo's* Pot, and not from the Fountain of God's Word, that can make that roaring Lyon fly in good earnest : nay, rather let them beware this his Stratagem, and consider, That even in worldly Warfare, men are never in more danger of the Enemy than when he feigneth to fly from them.

But *Majora canamus* ! Often, in *Ireland*, have I seen Papiests go round the Verges of their Corn-fields, and all to besprinkle them with their Holy-water, to preserve it (as they thought) from lightning and blasting; and all to no purpose, for, I have observed, That when they

forbore their Holy-water, their Corn hath rather done better than when they besprinkled it. They use the same Vanity in great thunder and Lightning, for then they will besprinkle their Sheep, Cows, Horses, and all persons present, and every womankind is to courtsey, and every mankind to pull off his hat and bow, when the water is flung at them, which, if any refuse to do, (as Protestants have) they shall be sure to be turn'd out of doors, or have a sound cuff on the ear (or worse) as I have had several. Yea many strokes, stripes, and cruel whippings even at 7, 8, 9 and ten years of age, because I would not go to Mass (unknown to my Father) or bow to an Image: and for the same, my flesh hath bin cut or lanced with Pen-knives, at the age above mentioned: so that at last, I was forc'd to fly for my life; and for that cause chiefly have I lived as a wandering Pilgrim in obscurity, many years: in which time, I have endured a thousand Miseries, which are the dire Concomitants of a voluntary Banishment: for they murder'd my Brother, poison'd my Father, plunder'd & burnt his house, & threaten'd me with death, whereupon I fled the Country.

Delusion XXI.

TWO young Gentlemen of Royal Extraction, and own Brothers, having been murder'd at a place called *Estry*: the Archbishop of *Canterbury*, by any means, would needs have them buried at *Christ-Church* in that City, intending to have them sainted: whereupon he knew would undoubtedly follow, Pilgrimages, and Offerings, to the enriching of himself, and the Monks there (such was the madness of People in those dayes) but mark the ill luck he had in this his pious intention (pious Fraud, I should say) for (saith the Tale-wright) when the Hearse was ready, it would not be moved by any force towards that Church: as truly (saith one) as the Cross of *Walsham*, with twelve oxen, and so many kine, could not be stirred any other way, but towards the place appointed: or, as the Image of *Berecynthia*, which the *Romans* had brought out of *Asia*, could not be removed till the Vestal Virgin *Clandia*, had set her hand to it: but, to the premises.

Hereupon the Company assayed to convey it to *S. Augustins*: but all in vain: at the last, they agreed to have it to the Monastery of *Watrine*, and then (forsooth) it pass'd as lightly, as if nothing had been within it.

What horse would not break his Bridle (as we say) at the hearing of this Prodigious Lie? or, who can forbear laughing, at this, and other such devised Vanities? which, yet the blind Papists think a deadly sin to question the truth of, especially when attested by a Monkish Authority,

thority, as this is, as well as all the rest. But these things were fore-
told by an unerring Author, 2 Thess. 2. For the *Mystery of Iniquity*
doth already work. 7. And then shall that wicked one be revealed, whom
the Lord shall consume with the Spirit of his mouth, and shall destroy
with the brightness of his Coming, 8. even him whose coming is after the
working of Satan, with all Power, and Signs, and lying Wonders 9. and
with all deceivableness of unrighteousness, in them that perish; because
they received not the [love] of the Truth, that they may be saved 10.
And for [this] cause (mark) GOD shall send them strong Delusions,
that they should believe a Lye 11: That they all might be Damn'd, who
believe not the Truth, but had pleasure in Unrighteousness 12. Now the
Spirit speaketh expressly, that in the latter times, some shall depart
from the Faith (mark) giving heed to seducing Spirits, and Doctrine of
Deceits, speaking Lies in Hypocrisy, having their Conscience seared with
a hot Iron, 1 Tim. 4. 12. Now as Jannes and Jambres withstood
Moses, so do these (Papists) resist the Truth, men of corrupt minds, re-
probate concerning the Faith: But they shall proceed no further, for
their Folly shall be manifest to all men (to all true Protestants) as theirs
also was 2 Tim. 3. 8, 9.

I make no doubt, but there are others besides the Papists, concern'd
in these Scriptures, even in *England* at this very day: for *Antichrist*
is come forth into the World in several shapes: there are not only
Wolves in Sheeps-clothing, but Foxes also in Lambskin. And no mar-
vel, for Satan himself is even now these present times, transformed in-
to an Angel of Light (2 Cor. 11. 14.) in so much that if it were possible
they should deceive the very Elect, Matth. 24. 24. But many thousands
have been and shall be deceived, and are, even now, now, every day;
though they do not see it, because they do not believe, nor worship God
aright, &c.

Delusion XXII.

IT happened that the dead Corps of a man (lost thro Shipwrack be-
like) was cast on land in the Parish of *Chatham*, and being there taken
up, was by some charitable people committed to honest burial in their
Church-ard, which was no sooner done, but our Lady of *Chatham* (as
they stiled her, for her Image there was highly revered) finding
herself offended therewith, arose by night (saith the Fable-Forger) and
went in person to the Parish Clark's house, making a noise at's window,
awak'd him; he, at the first, demanded somewhat roughly (for it seems
he was in a profound sleep) Who was there? but, when he understood
by

by her answer, that she was the Lady of *Chatham*, he changed his note, and most mildly asked the Cause of her good Ladyships coming: she told him, That there was lately buried near to the place where she was worshipped, a sinful Person, which so offended her eye with his gaffly grinning, That unless he were removed, she could not but (to the great grief of all good people) withdraw her self from that place, and cease her wonted working Miracles among them: And therefore she willed him to go with her, to the end that, by his help, she might take him up, and throw him again into the Water.

The Clark obeyed, arose, and waited on her towards the Church: but the good Lady (saith the Reporter) not wonted to walk, waxed weary, and therefore was enforced, for very want of breath, to sit down in a Bush by the way, and there to rest her; and this Place (forsooth) as also the whole Track of their Journey, remained ever after, a green path.

Now, after a while, they go forward again, and coming to the Church-yard, digg'd up the Body, and carryed it to the water-side where it was first found.

This done, the Lady Shrunk again into her Shrine, and the Clark peak'd home to patch up his his broken Sleep: but the Corps again floated up and down the River, as it did before, which they of *Gillingham* perceiving, it was once more taken up, and buried in their Church yard. But see what follow'd upon it! for not only the Rood of *Gillingham* (say they) that a while before was busy in working Miracles, was now deprived of all his former virtue, but also the very Earth and place where this Carcase was laid, did continually sink downwards.

This Tale, received by *Tradition* from the Elders, was (long since) commonly reported, and faithfully believed of the Vulgar sort: for what Absurdity is that they will not credit!

But here (saith my Author) if I might make bold to add to this Fable, I would tell you, That I think the Moral and Meaning of the Tale to be none other, but that this Fabulator, being either the Farmer, Priest or owner of the Offerings, given to the Lady of *Chatham*, and envying the Common Haunt and Pilgrimage to the Rood of *Gillingham* (lately erected to his loss) devised this Apparition for the Advancement of the first, and defacing of the second.

If that Age had been as prudent in trying Spirits, as it was prone to believe Delusions, it should have found, That our Ladyes path (afore-said) was some such green trace of grass, as we daily see in the fields, proceeding indeed from a natural Cause; though by old wives, and super-

superstitious people, reckoned to be the dancing places of Night-spirits, which they call *Fairies*. And that this sinking of the Earth, was nothing else but a false fill'd Pit, of the Clarks own digging. Since then, the whole Religion of *Papistry* it self, is *Theomachia*, and nothing else, and that is, *A resisting of God*: Who but the Worst of the worst of Mankind, *blind Sots, Atheists, Russians, Ranters, Robbers, Rogues, Whores, and Thieves* will own Popery, or dare hope to have it introduced either by *Fawns or Frowns*.

Delusion XXIII.

COME we next to *Boxley Abby*, which I had almost forgot, but by no means would so do, lest the Favorers of false Religion might joyce at the Omission, and the Followers of God's Truth justly cry out upon me; because much of their popish Mysteries, prestigious jugglings, and deluding Practices are enveloped in this one Story: and with which I resolve to conclude, not for want of matter, but because I think the aforementioned Relations sufficient (if there were nothing else) to detect and evince the falseness, baseness and odiousness of the Romish Religion.

In the daies of *Q. Elizabeth* it was fresh in the minds of both Protestants and Papists, and shall (I doubt not) to the profit of the one, be continued in perpetual Memory to all Posterity) by what Mystical Imposture, Fraud, Juggling, and Legerdemain the silly People were seduced by the crafty Foxes of this Abby. The manner whereof I will sed down in such sort only, as the same was sometime by themselves published in print, (for their Estimation and Credit, as they thought:) but, say I, to their own everlasting Reproach, Shame and Confusion.

It chanced on a time, That an English Carpenter was taken Prisoner in the Wars betwixt England and France, who (wanting otherwise to pay for his Ransom) thought with himself, having leisure enough, to devise some curious piece of work to make Money thereof, and therefore, getting together fit Mater, he compacted of Wood, Wyer, Paste, and Paper, a Rood of such exquisite Art and Excellency, that it is not only march'd in Comeliness, and due proportion of Parts, the best of the Common sort, but in strange Motion, Variety of Gesture, and nimbleness of joints, passed all other that before had been seen; for it could bow down, and rise up it self: Shake and stir the hands and feet, nod the head, roll the eyes, wag the chaps: bend the brows, &c. so that now it needed not Prometheus fire to make it a lively man: but only the help of

the covetous Priests of Baal, or the Aid of some crafty Colledge of Monks to deify, and make it pass for a very God.

This done, he made a Shift for his Liberty, came into England on purpose to utter his Merchandise, and laid the Image upon the back of a poor Jade he drave before him.

Now, when he was come as far as Rochester, he stept into an Ale-house to drink, suffering his horse to go forward alone: he was no sooner out of his Masters sight, but missing the straight Western Road, which his Master intended to have gone, and turning South, trotted away towards Boxly; and being driven, as it were, by some divine Fury, never ceased till he came to the Abby door, which he so beat and bounced at with his heels, that divers of the Monks hearing the noise, came to the place to know the matter, and wondering at the strangeness of the thing, called the Abbot and his convent to behold it.

These Monks seeing the horse so earnest, and discerning what he had on his back, for doubt of deadly Impiety, opened the door, which they had no sooner done, but the horse rushed in, and ran in great haste to a pillar (which was the very place where this Image was afterwards advanced) and there stop'd himself and stood still.

Now while these Disciples of Anti-Christ, the Monks, were busy in raking off the Load, in comes the Carpenter, who by great inquiry had followed, and challanged his own: But the Monks, loath to loose so beneficial a Stray, at first made some Denyal: but at last, being assured that he was the very Proprietor, they granted him leave to take it with him: Whereupon the Carpenter taketh his horse by the head, to lead him out of the Abby, but he would not stir, then he strikes him, but the Jade was so resty, and fast nailed, that he would not once remove from the Pillar; at last, he takes off the Image, thinking to have carried it out by it self, and then lead his horse after it; but that also cleaved so fast to the ground, that notwithstanding all that ever he could do, it would not be moved one inch (saith the popish Author) cretense mendacium; so that in the end, partly through weariness, and by perswasion of the Monks, who were all in love with the Picture, and made him believe, That it was by God himself (blasphemous Wretches) destinate to their house: he was contented for a piece of Money, to leave the Image behind him: which the Monks christned, The Rood of Grace.

Thus you see the Generation of the great God of Boxly, comparable to the Creation of that beastly Idol of Lampsacus, of which the Poet saith,

—Olim

— *Olim truncus crassifolius, inutile lignum,
Cum faber incertus scamnum, facerent Priapus,
Maluit esse Deum, &c.*

— A Log unmeet for use,
Till Carver doubting with himself
wer't best make *Priapus*,
Or else a Bench? resolv'd at last
to make a God of me:

Thenceforth a God I am, of Bird
and Thieves most dread, you see.

This of the Poet agreeth with the Prophet *Isaiah*, viz. *The Carpenter stretcheth out his rule, he marks it out with a line, he sitteth it with planes, and he marketh it out with a Compass, he maketh it after the figure of a man, according to the Beauty of a man, that it may remain in the house: He beweth him down Cedars, and taketh the Cypress and the Oak, -- He burneth part thereof in the fire, &c. and the residue thereof he maketh a God, even a graven Image, he falleth down to it, and worshippeth it, and prayeth unto it, & saith, Deliver me, for thou art my god, Isa. 44. 12, 17. Again, They lavish Gold out of the Bag, and weigh Silver in the Balance, and hire a Gold smith, and he maketh it a God, they fall down, yea, they worship, they bear him upon their shoulder, they carry him, and set him in his place, and he standeth from his place shall he not remove, yea, one shall cry unto him, yet can he not answer, nor save him out of his Trouble, Isa. 46. 6, 7.*

And all this contrary to the expresse Command of God. *Thou shalt not make to thy self any Graven Image, nor the likeness of any thing that is in Heaven above, or in the Earth beneath, or in the Water under the Earth, thou shalt not bow down thy self to them, nor worship them, Ex. 20. 3, 4, 5.* to then, it is very plain, that in the multitude of gods, and in the manner of Worship, the Papists may well be compared with the old Heathens, for they follow their rules, and examples, and not the Rule of Gods word. And therefore they may be said to be the People of his Curse; for it is written (and I am sure it points at them as much as any) *Cursed be the man that maketh (or causeth to be made) any graven, or molten Image, an abomination to the Lord, the work of the hand of the Crafts man, and putteth it in a secret place, and all the People shall say, Amen, Deut. 27. 15.*

But the Papists do not only worship Images in secret Places, but in publick also: whereby they openly declare themselves to be the very Enemies of Christ, and the real Friends and Followers of *Anti-Christ*.

for do they not receive, and carry about them his mark, not only privately in their right hand, but also most conspicuously in their Fore-head: *ergo.* Rev. 13, 16. 17.

Now let us return to *Boxley*, from whence we have a little digressed.

It cannot be fully declared how lewdly the Monks of that place, to their own enriching, and robbing of the blind people, abused this their wooden God, after they had thus gotten him: and which, by the just Judgment of the true God, was by that worthy Patriot, and zealous Protestant, the Lord *Cromwell*, and pious *Cranmer*, pulled down, as well as the Abby, and the Monks quite dispersed, in the Reign of *Hen. 8.* And the whole Cheat laid open.

But now, if I should thus leave *Boxley*, the Papists would laugh in their sleeves at my remissness; for indeed the Cream of the Jest, (as we say) and the grand Cheats and Jugglings are still behind, and therefore I pray attend; for I doubt not but to make you smile, before I have done.

You must know, That besides this (*ungracious*) Rood of Grace, as the Monks stiled it, they had also another Image, which was much honored in the same Place, called *St. Rumbald*, or, as others, *St. Grumbald*; Therefore, I must spend a little time in the Detection thereof, as well for that it was as very a Delusion as the former; as also for that the use of them both was so link'd together, that the one cannot well be understood without the other.

And this was the Manner.

If you intended to have any benefit by the Rood of Grace, so called, You must first be striven, of one of the Monks, i.e. you must confess all you sins to him, and be forgiven: then by kissing at the Image of St. Grumbal, you must make Proof whether you were in clean life, or no: i.e. if you had not left some sins unconfessed: and, if you were in clean life, then was your way prepared, and your Offering accepted of the Rood: if not, then you must be confessed anew, for it was to be supposed that you had concealed somewhat from your Ghostly D A D, and therefore, not yet worthy to be admitted Ad sacra Eleusina.

Now, that you may know how this Examination was to be made, you must understand that this *Grumbal*, or *Rumbal*, was a pretty Saintling, or the Picture of a Boy-saint of Stone, standing in the same Abby, of it self short, and not seeming to be heavy: but for as much as it was wrought out of a huge weighty stone, (being the base therof) it was hardly to be lifted by the strongest man that was; nevertheless (such was the crafty Conveyance) that by the help of an Engin, fixed to the

back

back thereof, it was easily raised up with the foot of him that was the Keeper, and therefore of no moment at all in the hands of such as offered largely; and contrarywise, by the means of a pin running into a Post (which that Religious Impostor standing out of sight, could put in and pull out at pleasure:) to such as offered faintly, it was so fast and unmoveable, that no force of hand could stir it, insomuch as many times it caused much laughter, to behold a great Lubber lifting at that in vain, which a little Boy or Wench had easily taken up before him, because they offered more frankly than he did.

I omit how many chaste Virgins and married Wives went often a way with blushing Faces, leaving (without cause) in the minds of the lookers on, great suspicion of unclean Life, and wanton behaviour; for fear of which scandalous note, women (of all others) stretchd their Purse-strings, and sought, by liberal Offerings to make St. *Grumbals* man their good friend and favourer, by which, Whores also came off with as much credit as honest Women. O! *The Deceits of Popery!*

But marke, (I beseech you) their Monkish craft and pollicy in picking peoples Purses, (for it was no better.) It was in vain (as the Monks perswaded) to presume to the *Rood* without shrift; yea, and Money lost there also, if you offered before you were in clean Life: as they call it: and therefore the matter was so ordered, that without trebble Offerings, viz. first, to the Confessor; secondly, to St. *Grumbal*; thirdly, to the Rood of Grace; the Pilgrims could not assure themselves of any good gained by all their cost and labour. I cannot conjecture (saith my Author) what Reason mov'd them to make this St. *Rumwald* (or *Grumbal*) the Touch-stone of clean Life and Innocency, unless it be upon occasion of a Miracle that he did, in making two Priests (now look for a whisker) to lift a great stone easily, which before, diverse Lay-persons (that is, prophane, as they will have it) could not stir with all their strength: which thing (as also his Life and Death) to the end that the Tale shall want no part of due Credit, I will briefly recire, as in the Work (called *Nova Legenda Anglia*) John Capgrave hath Reported.

A Pagan Prince of Northumberland, had married a Christian Woman, (if a Papist be a Christian) Daughter to the King of Mercia, or Mid-England, who by no means would bed with her Husband, till he left his Idolatry (and took up another as had) and become a Christian: at last he consents, and she grows big with Child, and as they were in their journey, to visit her Father, she unexpectedly falls in labour, and as soon as

ever the Child was born (being a Son) he cryed out With a loud voice ; three several times, Christianus sum, &c. I am a Christian, I am a Christian, I am a Christian ; and so made profession of his Faith, desired to be Baptized, and with his Finger directed the standers by, to fetch him a great hollow stone which he would have for his Font.

Hereupon sundry of the Kings Servants, assayed to have brought the Stone, but it was so far above their strength, that they could not once move it : which, when Rumbaldus perceived, he commanded the two Priests, (his appointed Godfathers) to go and bring it, which (saith the Legend) they did forthwith most easily (by virtue of their Holiness forsooth) this done, he was Baptized, and within three days after his Spirit departed out of his Body, and was by the hand of Angels conveyed to Heaven : But before his Translation, he discoursed cunningly (as St. Antonies Pigg no doubt) of sundry Popish Mysteries, and bequeathed his Body to remain one year at Sutton, two at Brackley, and for ever at Buckingham.

Statius Papinius a Poet, that lived in the Reign of Domitian, whether he were a Pagan or a Christian, I know not ; however, more Christian than any Papist, whom he seems to Reprove, and point at as well as Heathen Idolaters, in this following Verse. *Lib. 12. Thebais.*

*Nulla autem effigies, nulli commissa metallo
Forma Dei, mentis habitare & pectora gaudet.*

Gods form by Pictures cannot be express'd,
He loves to dwell within the Heart and Breast.

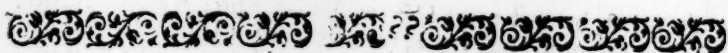
Here you have had (*Reader*) above twenty Popish Delusions, False Miracles, and Lying Wonders laid open, and that but in some places of one County ; by which you may guess what was in the rest of England ; nay, in all Europe, whose Superstitions and Idolatries were infinite, whereby the blind People of those dark Times were most miserably, nay willingly fooled, couzened and cheated of their Monys, Houses, Lands, &c. (and of their Witts too) and also abused, blinded, deluded and ruined in their Eternal Estates: And all the Premises are still carried on, by the Twelve grand Disciples of Antichrist: and they are Popes Cardinals, Patriarchs, Arch-Bishops, Bishops, Arch-Deacons, Officials, Abbots, Canons, Monks, Fryers, Jesuits.

These

These last, being the very Life and Soul, the preserver, maintainer, upholder and protector ; yea, the very Chariots and Horsemen of the P.O.P.E., and the great Bulwark of Papistry ; that he (especially) could better be without his right Eye, or his right Hand, than without them : for, they are indeed his right Hand, his Battle-Axes, his Rock, his Refuge, his *Achitophel*, his Tower, and (under his Lord *Lucifer*) his grand *Fulcrum*, or prop and stay : for I am almost confident, were it not for that Politick Order, there had been no Pope at this day ; or if there were, it had been only *in titulo*, not *in exercito*. But one chief reason of the continuance of both, is the Sins of all the *Species* of Protestants, in General : together with the Impurities in Doctrine, or Errors in Judgment and Discipline, amongst others of them : (from whence sprang all our dire Divisions and Dissentions) I shall name none, the sound Christian knows who, which, and what I mean.

Now, forasmuch as the whole World of Papists, are already acquainted with all the Differences and Dissentions that are amongst Protestants ; I shall therefore make the ignorant Protestants (the Learned sort knowing it without me) acquainted with a few of the Divisions and Dissentions amongst even the grand Papists : for all their seeming Unity : I say a few, for it is impossible to recite the one half of what I have read and heard, (to say nothing of what others know) and if I could, yet I have not room enough, for I resolved when I began this Work not to exceed my bounds, of so many sheets of Paper : Therefore I must perforce omit two thirds of what might be exposed.

Popish



Popish DIVISIONS.

OR,

Their Dissentions amongst themselves,

Even in Fundamental Points.

Wherein you'll find *Pope* against *Pope*, *Council* against *Council*, *Cardinal* against *Cardinal*, *Bishop* against *Bishop*, *Priest* against *Priest*, *Jesuite* against *Jesuite*, &c.

I. Division.

Bellarminus and others affirm (*l. 1. de cler. cap. 19.*) that Clergymen ought not to Marry; but their Cannon Law tells us, They may, *dist. 36. cap.* where it is thus written, *Cum ergo ex sacerdotibus nati in summos pontifices supra legantur esse promoti*, &c. when therefore we read, that they were promoted to the Popedom, who were the Sons of Priests, we must not understand them to be Bastards, but born in lawful wedlock: which Marriages were lawful for Priests, before the Pope: and they are held to be lawful in the Eastern Churches to this day. So that Papists will affirm any thing, though against their own Laws, and the Laws of God, *1 Tim. 4. 1, 2, 3* and in the said Cannons you shall find, That many Popes that there were Priests Sons, as, *Felix, Deusdedit, Agapitus, Bonifacius, Sylvester, &c.* Here have you some Popes and their Clergy and Cannons for Priests Marriage: and other very hot against them! Why then, O ye Papists, do you tell us of our Divisions? when ye your selves are more divided, even in Fundamentals.

II. Division.

Navarus, That great popish Canonist, saith, That Men are bound to confess only their great and Mortal Sins; and, that a man may confess some and conceal others. Whose words are these; *Hoc Preceptum non includit Venialia, etiamsi mixta sunt mortalibus. Quibus consequens est posse quem si velis, confesso uno peccato veniali, al-*

terum

terum tacere. This Precept (sayes he) doth not include Venial Sins, though they are mingled with mortal Sins: Whereupon it follows, That the Penitents may (if they will) confesse one Venial and conceal another. (*Vide Navar. c. 21. n. 34. in Enchir.*) So by this Doctrine, any Papist may dissemble in Confession, deceive the priest, and yet not sin at all.

But *Gerson*, Chancellor of *Paris*, is against him, in these words, *Omne peccatum pro quanto est. offensiva Dei, & contra legem ejus eternam, est de sua conditione & indignitate mortiferum, &c.* every sin, in that 'tis an Offence against God, and his eternal Law, is mortall of its own condition and indignity, according to the rigour of Justice, and divideth us from the life of Glory. The Reason is, because God may justly punish every offence as well with eternal as temporal Death, therefore every sin is mortal of its own Nature. The assumption is deduced from this, for that no (such) punishment is so evil as the Offence, because every punishment and death it self ought to be endured, rather than the least sin-committed: Grant the contrary, sin shall be lawfull, or be no sin at all. *Vide Gerson. de vita spirituali. lib. 1. part. 3. circa medium.* Thus *Gersonus*, whose judgment in this particular all sound Protestants assent to,

Concerning Venial Sins, I have heard my self, not many years since several Papists hold with *Navarre*, and others with *Gerson*: pray tell me now, what greater Division can there be among Protestants than this? nay, among the sound ones there is not the least difference about this, for they all agree, that the least Sin, of its own nature, incurs Damnation. Then cease boasting of your unity, O ye Papists, sith ye are more divided among your selves than the bulk of Protestants know of; who are also as ignorant of Divisions amongst the Popes themselves: as Pope *Stephen* against *Formosus*, and Pope *Romanus* against *Stephen*, and *Sergius* the III. persecutes the very name of *Formosus*, whose Body after buried, he commanded to be taken up and Beheaded; besides many other Popes which have been miserably divided, concerning which, read *Platina* and *Caranza in summa Concil. sel. 354. and 355.* Divers other Popes have come to that Dignity some by the Sword, some by private Murther, and some by Magick. Art: as *Christopher I.* *Boniface VII.* *Sylvester II.* *Damasus II.* &c. I shall conclude this, with the Epitaph of Pope *Benedict* the XII. made by one of his own Clergy, by which you may see what kind of men most of them were.

*Hic scitus est Nero, laicis mors viperæ clero,
Deiuræ vero, cupa repleta mero.*

That is,

Here's Nero laid, to Lay-men was a Death;
To Clergy-men a Viper void of Faith.

His Heart a wanderer from all Truth Divine,
His Head a Cop fill'd up with strongest Wine.

Platina calls Pope John the XVIII. a Thief, a Robber: and *Carandæ* (in *summo conciliorum* fol. 369.) that great Thomist, thus painteth Boniface VIII.

Intravit ut Vulpes, regnavit ut Lupus, mortuus est ut Canis. i.e.
He entred as a Fox, He reigned as a Woof, He dyed as a Dog.

III. Division.

THE Pope, Cardinals and Jesuites affirms, that Infidels, are not bound to their Auricular Confession: But *Angelus, Richardus*, and *Gabriel* hold the contrary. See *Jos. Englos*, in 4. S. ar. 2. de confess.

Now concerning Auricular Confession, papists differ among themselves; and that it was never commanded by Christ nor his Apostles, as their own Doctors out of their own Canon Law testify; of which thus writeth *Systester Prietas*: de confess. secundo. par. 4. *Utrum ad Confessionem teneamur divino jure vel humano?* &c It is demanded saith he, whether we are bound to this Confession, by the Law of God or man? I say, that the Canonists hold, that we are but bound by the Law of Man. And the Popes own Decrees say no less in these words: *Quibus auctoritatibus, vel quibus rationum firmamentis utraque sententia satisfactionis & confessionis nitatur*, &c. (vide de pœnit. d. 1. cap. quamvis) viz. upon what Authority or Reasons either Opinion is grounded, is shewed before. Now to which of them the Reader should adhere, I leave it to his own discretion, for either Opinion (pray mark) hath wise and Religious men, that averr the same.

Observe (good Reader) that not only the Popes own Doctors, but his own Law, and the Commentators thereon, acknowledge that Auricular Confession is grounded only upon Humane Laws, and take notice their own Gloss tells you, that Wise and Religious men hold, some for, and some against it. O the rare Unity of the Church of Rome! if Discordancy and Repugnancy be Unity?

IV. Di-

IV. Division.

Navarus and the Jesuits teach, that a man may both deny in word and upon his Oath, that which the Judge demandeth of him; so he equivocate and make his own sense to himself, (*Navar. in enchir. c. 18. n. 61. and cap. 25. n. 43.*) But Dr. Sepulveda, is utterly against it: yea, the Jesuits will sometimes by equivocation, and mental reservation deny themselves to be Christians, as their own Brother John Musc confessed, in Queen Elizabeth's time: and if so, as no doubt but it is: Then what heed can be giv'n to the several Pleas and dying speeches of Harcourt, Whitbread, &c. when they took it upon their Salvation, that they were as Innocent of all that was laid to their charge, as the Child unborn: and though many foolish people ignorant of the depths, quærks, quacks, knacks, tricks, illusions and curious Arts of Jesuites and Jesuitism, possibly may have been amused, startled and stagger'd at the serious, solemn and dying asseverations, and deep protestations of the said Harcourt, Whitbread, and the rest; yet for my own part, I do no more value their words, their dying words, than I do the chattering of a Mag-Pye, or the tears of a Crocodile; for, if people knew their Principles, their cantings, quærks, &c. as well as I do, they would abhor them for the verriest wretches, and mearest miscreants in point of mental reservation, and equivocation, that ever the Earth bore: for I have been acquainted with several of them in my time.

V. Division.

Aquinas, Bellarminus, &c. affirm Matrimony to be a Sacrament, but Durandus is against them, denying (as they affirm) that it neither conferreth Grace, nor is properly a Sacrament (*Durand. in 4. dist. 26. qn. 3.*) and with him held Alphonsus à Castro, and Petrus à Soto, (*apud Belar. l. 1. de matri. c. 6.*)

And their Bishop Mel. Canus, perceiving such difference in Judgment concerning this matter, that he counts him a mad man that believes any of them: His words are these:

Leges Magistrum (Aquinum) Scotum, Richard. Bonaven. Durand. caserosq; Schola Theologos, & nisi statim eorum pendentes ac vacillantes animos deprehenderis, tum vero me aus fultum, aut temerarium judicato, &c. can. de locis. l. 8. cap. 5. p. 245.

Thus English'd.

Read the Master (*Aquinas*) *Bonadventure*, *Richardus Paludanus*, *Durandus*, &c. and if thou dost not perceive their wavering and doubtful minds, then (saith he) judge me either a fool or a rash fellow: for when they enquire if Matrimony confer Grace; that which was especially to be Defin'd, that, Define they not at all, but only tell us what others think thereof: also in determining the matter and form of this Sacrament, they are so unconstant and various (mark) so uncertain and ambiguous that he may be judged a fool, whom in such Dissention, will establish any constant Doctrines. Here the Protestant Reader may see Papists dissenting, even about their Sacraments, & most important matters.

VI. Division.

P*Anormitanus*, *Almainus*, *Cusanus*, *Gersonus*, *Abulensis*, with the whole Council of *Constans*, affirm, every General Council to be above the Pope, (as I can prove more largely, had I room enough) But all the *Dominicans*, *Jesuits* and *Seminaries* do with open mouth thunder out the contrary, as their Writings, and Experience teacheth us.

VII. Division.

A*ugustinus de ancona*, and *Sylvester Pricas* (*de Papa. num. 10. and 14.*) hold, that the Pope doth more excel the Emperor in Dignity, than Gold doth Lead. But *Bellarmino* (*l. 4. de Rom. Pont. c. 1.*) and *Fra. Victoria* (*rest. ecclesie pag 38.*) sharply impugn their Opinion. — *Igitur summus Pontifex* (saith *Bellarmino*) *ut Christi Vicarius, atque adeo ut summus Pontifex est, nullum habet temporale Dominium. i.e.* Therefore the Pope as Christs Vicar, and consequently as Pope, hath no Temporal Dominion. And saith *Victorian*, in the fore-quoted place. *Potestas temporalis non dependet à summo Pontifice, sicut alia potestates spirituales inferiores, & paulo p̄st, Licet assertores alterius partis communiter dicunt, quod papa instituit omnem potestatem temporalem, &c.* — *Sed totum hoc, est fictitium, & sine quacunque probabilitate, nec innitur vel ratione, vel testimonijs, vel Scriptura, vel saltem alicujus ex patribus, vel vere Theologis, sed glossatores prius hoc Dominum dederunt Papa, cum ipsi essent pauperes rebus & atrina.* Temporal power (saith he) and he saith true, doth not depend upon the Pope, as inferior Spiritual powers do: although others on the other part, commonly say, that the Pope Ordained all Temporal power, &c. — But all this is a meer Fable, and void of all probability

bility, neither hath it any ground, either of reason or Scripture, or Ancient Fathers, or good Divines; yet the Glossers of the Canons (*mark*) gave the Pope this preheminance, because themselves were beggarly fellows and unlearned.

Behold here the Original of Papacy, whereof Ignorance and Poverty were the Advancers; and that by the Testimony of this most learned Popish Doctor: With whom holds Bellarmine. O brave Unity! if Disunion be it!

VIII. Division.

MAny great Papists, *viz.* *Marplus, Richardus, Paludanus, Aquinas, Pope Gregory*, with all his Canonists affirm, That a Priest by Vertue of the Popes Dispensation, may lawfully and effectually minister their Sacrament of confirmation. See *Bellarmino* and *Jos. Angles.* upon that Subject. And *Covarruvias* *Tóm. 2. l. 1. c. 10. p. 24. de sacra confirmatione.*

But these are hotly impugned by *John Maior, Bonavent. Alphonsus, Scotus, Durandus*, and *Pope Adrian*, saying, that *Pope Gregory* was a Man, and therefore subject to err.

See here, what greater dissention can be than this? for Confirmation is one of their seven Sacraments.

IX Division.

Bonaventura, *Jo. Maior, Aquinas, Albertus Magnus, Almainus, Richardus*, &c. firmly hold, that every of their Seven Orders is a Sacrament (*vide Bellarmine, Jos. Angles.*) But *Durandus, Petrus Lombardus, Cajetanus, V. Floris* and *Jos. Angles*, hold the contrary. *vide Jo. Angles de sacr. ord. art. 2. diffic. 3. & victoria. de potest. eccles. releet. 2. p. 90. & de Sacramento, ord. p. 119.*

X. Division.

THE Pope and his Jesuits affirm, that the Virgin *Mary*, was conceived without Sin; but *Aquinas* and the Thomists stoutly defend the contrary Opinion. *Aquin. 1. n. 3. part. 9. 27. ar. 2. ad 3.*

XI. Division.

THE *Scotists* avouch, that we can keep all the Commandements *quoad substantiam operis*. The Thomists say, we can keep some, but not all; but *Gregorius* their great Schoolman holds, That we can keep none. *Short and Sweet.*

XII. Di-

XII. Division.

THE Papists are miserably divided concerning Venial Sins, which (say many of them) are no breach of the Law, because they are not *contra legem*, but *præter legem* say they: but this Opinion is sharply reprov'd by other Papists. *vid. M. Bains. apud Bellar. de Purgat. l. 2. c. 4. &c.*

In the year 1673. I was present at a dispute upon this subject, between a Priest and a Papist Gentleman; the first held Venial Sins, but the second, not only deny'd them, but utterly confuted the Priest, and all his partakers: but at last they grew so hot on both sides, that they bent their Fists, and shook their Canes at one another. (Of this point:) see *Jos. Angl. f. in 4. sent. de sacram. p. 219.*

XIII. Division.

INCREDIBLE is the Dissention among Papists, touching the production of a substance, out of the accidents, which Papists imagine to remain without subjects in the Eucharist: concerning which, *Richardus* holds one Opinion, *Scotus* another, *Cajetanus* another, *Innocentius* another, *Aquinas* two, the one repugnant to the other. *vid. Jo. Angl. in 4. art. ult. de accid. euchar.* Let not the Papists henceforward boast of their Unity, nor charge the Protestants with dissentions, for in truth, it is as much and more their own Badge, if all were known.

XIV. Division.

THE Church of *Rome* teacheth it as matter of Faith, to believe Christs Body to be in every part, when one of their Bread-Gods, or consecrated Hosts, is broken in pieces, but *John Maior*, their School Doctor, saith, it is a Probleme. *Jos. Angl. in 4. Senn. q. 1. de euchar. diffc. 7.*

XV. Division.

Johannes Parisiensis affirmeth the substance of Bread to be united to the Body of Christ, Hypostatically: *Durandus* holds that the substance of Bread is destroyed, but the matter of Bread abideth still with Christs Body. *Cajetanus* saith, (and he saith true) that nothing in the Gospel enforceeth us to understand these words, *This is my Body*, so grossly and carnally as the Papists do. The Council of *Trent* teacheth, that the Bread is neither annihilated, neither abideth in the Sacrament.

Sirs, who cannot but smile at these Absurdities! For, if it be neither in the Sacrament, or become nothing, I would know what it is, and where it abides. *Vide Aquinas, p. 3. q. 65. ar. 4. apud Joseph. Angles. in 4 Sens. de convers. p. 166.*

XVI. Division.

IT is a great Question, and breeds much Dissention among the Papists: What that is which a Mouse eateth, when she eateth their reserved Host? *Peter Lombard, Bonaventure* and others, affirm, That the Mouse eateth not Christs Body: (and I am of their mind) But the Popes, Cardinals and Jesuites, hold the contrary, as a grounded Article of their Faith. *Lombard and Bonavent. in 4. sect. d. 13.* Behold what rare Unity here is!

XVII. Division.

THE Popish Clergy and their Tridentine Council deny their Communicants the Cup, and give them only the Bread; nay, the said Council curse such as affirm, That the people should receive under both kinds. But their own Pope *Gelasius* is against them, when he decreed as followeth. *Comperimus, quod quidam sumpta tantum modo corporis sacri portione à calice sacrati cruoris abstineant, &c.* (Vid. de conf. dist. 2. cap. comperimus.) We understand (saith the Pope) that certain receiving the portion of Christs body, abstain from the Cup: which men, (doubtless trained up in Superstition) let them be forced either to receive the whole Sacrament, or be restrained from the whole; because this dividing of the whole Mystery cannot be without great Sacrilege ——— *I pray now tell me, To which of these in this great Dissention among themselves, in this great point, should the people adhere? for, if they follow the Council, the Pope condemns them; if they obey the Pope, the Council curseth them. Let therefore Papists cease to twit Protestants with their Divisions, since themselves are divided more than we.*

The Papists are not only divided in their Exposition of Scripture, but also very erroneous: especially in the Sacrament of the Lords Supper, they take the *Sign* for the thing signified: the Eucharly for the Heavenly: The substance of bread, for the very body of Christ: the thing visible, for the invisible: the Kings picture (as I may say) for the Kings person. So that where they should use a Trope or Figure in expounding, they stick to the letter: and where they should stick to the letter, there they force an Allegory. In these words of Christ *Mat. 26. 26. This is my Body*: They perversly keep to the letter: which

which being a figurative Speech, must be understood, *This signifies my Body*. But these Ideots, hand over head, must and will take the resemblance, representation, or figure of Christ in the Sacrament, for the real substance of his body, flesh, blood and bones, in all its proportion as when he was nailed to the Cross! O ye senseless bruits!

The ancient Orthodox Writers (and divers Papists too) expound it sacramentally, as we do. *Tertullian*, in his 2 & 4 Book against *Marcion* (whom *Irenaeus* styles *Os Diaboli*) renders it, *figura corporis mei*. Again, he saith, *Dominus, pane corpus suum representat*, The Lord represents his Body by bread. So saith *Augustin* in his Preface to the 3 Psalm. And against *Adamantium*, you may thus read him; *Non dubitavit Dominus dicere, Hoc est corpus meum, cum daret signum corporis sui*, Christ doubted not to say, *This is my Body*, when he gave (mark) only a sign of his Body.

Again, *Judas* adhibuit ad convivium, in quo corporis & sanguinis sui figuram commendavit Discipulis, Christ admitted *Judas* to his Supper, in which he commended to his Disciples only the figure of his body, *Aug.* in Psalm. 3. *Judas* only receiv'd the bread of the Lord, the Apostles receiv'd the bread and the Lord. And the same Author upon Psalm 50. touching the words of Christ, in *John* 6. 53. *Except ye eat the flesh of the Son of man, ye have no life.* This (saith *Augustine*) is understood very grossly and carnally by many: as though Christ would cut away lumps and pieces of his body and give it them.

But they said, v. 60. *This is an hard saying; but they were* (as the Papists are) *hard of belief, and not the saying: for had they had true Faith, they would have understood him spiritually: for in these words, and all other words of the same purpose, there lyeth hid a sacramental meaning and mystery: which therefore must alwayes be understood spiritually, mystically, figuratively, tropically; and not popishly, grossly, carnally, or literally.* And *Augustin* expounds this Text, *The Rock was Christ*, thus, *The Rock did signify Christ*: See lib. 38. de *Civitate Dei*, cap. 38. for Christ was not a natural stone, tho he was the Stone figuratively. And so saith *Cyrillus*, *Solet res quae significat nomine rei, quam significat nominare*, The thing which signifieth (saith this learned Papist) is wont to be called by the name of the thing which it doth signify: and so is the stone signifying Christ, called Christ, when it is not Christ indeed, but a figure of him: Ergo, the Bread and Wine in the Sacrament is no more.

This Exposition is also confirmed by their own *Bernard*, in *aff. var. s. r. s. per significationem, non proprietatem*, Christ is a stone by signification, not that he is properly so.

The

The blind Popish Doctors, and all Papists (as well as the perverse Scribes and Pharisees, and the stiffneck'd Jews,) are greatly mistaken in their exposition concerning the Words of Christ. *John 6. 54. who so eateth my flesh, and drinketh my blood, hath eternal Life.* Now, these Words cannot be understood Sacramentally (in this place) as the Papists Dream; because they were spoken before the institution of the Sacrament: thus they Wrest the Scriptures to their own Confusion.

Now, concerning the real Body of Christ in the Popish Sacrament, if they hold (as many of them do) that Christ is there without Dimensions; their great Evangelist *Aquinas* is against them. (*v. Aqu. p. 3. q. 76. art. 4.*) but their last shift is this (from which they will not stir in Life and Death) viz *God can miraculously bring it so to pass.* Neither will this shift help them, for *ultra posse, non est esse*: for in the Judgment of Wise men, yea, even their own School Doctors; there are some things which God cannot do, or rather which cannot possibly be done: For instance, *God cannot Sin, God cannot make time past, not to be past; God cannot make that a Blind man remaining Blind, not want his sight, though he can give sight to the Blind: God cannot make that a Dead man remaining Dead, have Life, though he can restore Life to the Dead:* in short, *God can do nothing that implyeth Contradiction:* and all this Argues no Impotency in God, who is Omnipotent; but defect in the things themselves, that should be done. So then, *this imaginary being of Christs whole Body in a little round Cake as big as a six pence, is a flat contradiction, therefore cannot possibly be done.* For, what power can bring to pass, that a Body of six foot long, and two foot broad, remaining still so long and so broad, shall be contained in another Body of three foot long, and one foot broad? Why this is the very Case of Christs Body in the Popish Cake. I could never yet meet with any Papists that could resolve this: for indeed 'tis impossible. Ergo, their Doctrines, are most false, erroneous, blasphemous, absurd and ridiculous: For, what is more absurd, than to hold, (as they do) *That Christs real and whole Body is in a thousand places at once, and at the same time chewed and swallowed down into the Stomach and Bellys of thousands, and afterwards let fall into their houses of Office!* O, most execrable Doctrine! O, most abominable Papists, and Papistry! Who but Fools, Mad-men and Reprobates would be of your Religion!

Give me leave once more (*good Reader*) to touch upon some pertinent passages before inserted.

Signs or Sacraments in Scripture, are called by the names of the things signify'd; or whereof they are Signs and Sacraments.

Christ (as aforesaid) is called a *Stone*, (*Acts* 4. 11.) a *Vine*, (*John* 15. 1.) a *door*, (*John* 10. 7.) a *Shepherd*, (*Heb.* 13. 20. and *John* 10. 11.) and his *Father* a *Husband man* (*John* 15. 1.) is Christ therefore a *Stone* indeed? a natural *Vine*? a material *Door*? a meer rustic Shepherd? and is his *Father* a Country Farmer, Plough-man, or Husband-man? (for they are all one) must all these therefore be understood literally?

Again, Christ is called a *Star*, (*Numb.* 24. 17.) a *Branch*, (*Jer.* 33. 15.) can any of these be expounded without a Trope or Figure? no more can the Body of Christ in the Sacrament.

Again, Christ called *John Baptist*, *Elias*, (*Mat.* 11. 14.) is *John* therefore the very same *Elias*, in *1. Kings* 18? Christ called *John*, the Son of *Mary*; and *Mary*, *John's Mother*, (*John* 19. 26. 27.) Was *John* therefore the very natural Son of the Virgin *Mary*? and she the true Mother of *John*? I think there is no Papists so Mad as to affirm it: No more then, is the Sacramental Bread, Christ's natural Body; though Christ called it his Body, that is, Figure of his Body.

Indeed the Papists grant, that divers other Scriptures are to be understood Figuratively, but this and some others must not: and why? because the Pope hath so decreed, therefore they must (jump with the Collier) Believe as the Pope Believes; and obey his Commands before Christ and his Apostles: But those that are true Worshipers of God, are not bound by the Law of God, to obey Popes, Princes, nor any Magistrates whatsoever, in matters of Religion, if they command contrary to the Scriptures. And, for this we have many presidents, whereof I shall here insert some:

1. *The Godly Midwives would not obey Pharaoh in killing innocent Children.* *Exod.* 1. 17.

2. *The three young Israelites refused to obey the Command of Nebuchadnezzar, to worship the Golden Image.* *Dan.* 3. 18.

3. *The Prophet Daniel refused to obey the ungodly decree of Darius.* *Dan.* 6. 10, 13.

4. *The faithful Jews refused to obey the Law of Antiochus Epiphanes, when he commanded them to Sacrifice to Idols.* Vide *Josephus*, &c.

5. *Maacha, the Mother of King Aha, Worshiped Idols; as did many others; but those that feared God abhorred her doings.*

6. *Jerem.*

6. Jeroboam commanded Israel to Worship his Golden Calves: but the true Servants of God would not obey him. 1 Kings 12. 28.

7. Queen Jezebel worshipped Baal, and commanded others to do so: but all that feared the Lord utterly rejected her; whom she Persecuted, and Murthered the Prophets of God: read Akabs reign 1 Kings 16. 31. &c.

8. Athaliah, a great Queen, was an Idolatress, and enticed her Son Ahaziah, and commanded others to the same Idolatry; but the faithful Servants of the Lord, obeyed neither the King nor his Mother in that matter.

9. The Priests, Lawyers, Scribes, Pharisees, and Saduces, were great Rulers. And they commanded the Apostles to Preach no more in the name of Jesus: but they obeyed them not. But stoutly answered, Whether it be right in the sight of God, to harken unto you, more than to God, judge ye. Acts 4. 19.

Now, What became of all these persecuting Kings and Queens? Pharaoh and his Subjects were Plagued, and afterwards perished in the red Sea. Nebuchadnezzar convinced; and after punished seven years for his Pride. Antiochus died miserably. Maacha deposed, and scorned. Jezebel eaten up of Dogs. Ahab slain. Ieroboam punished in his posterity. 1 Kings 14. 10. Athaliah was slain, for all her crying out, Treason, Treason! 2 Kings 11. 14. 16. Herod, a great persecutor, was eaten up of Worms. Acts 12. The High Priests, Lawyers, Scribes, Pharisees and Saduces, together with their chief City, and Temple, whole Country and people, were utterly, totally, and finally destroyed by the Romans.

These I think, are sufficient warnings to all Popes, Cardinals, Bishops, Princes and Magistrates of all degrees, that they impose nothing on their Subjects in matters of Religion, contrary to the express Commands of God in his Word.

To conclude, tell me, What has the King of Spain (to name no more) got by setting up, and allowing the Bloody INQUISITION in his Dominions? Truly, he has never thrive since; has he not lost seven of his seventeen Belgick Provinces, and a great part of the rest to the French! Nay, has not the Pope himself lost England, Scotland, Ireland, Denmark, Swedeland, a great part of Germany, France, Poland, Switzerland, &c. For his Cruelties, and Idolatrous impositions in matters of Religion? And particularly, that Saint-torturing, and Murthering engine, viz. TRANSUBSTANTIATION, concerning the Words, *This is my Body*. I cannot but grieve to find

how ignorant many Protestants are, and those too, of good rank and quality, grave and serious, of refined parts, old professors of both Sexes: several of whom, I have often seen at a loss (to their shame be it spoken) and wofully non-plus't in discourse with Papists, answering so weakly and childishly! yea, most shamefully baffled, and silent, even by Popish Children; to the great disadvantage of the Protestant Religion. (And all through their slothfulness, wordliness, &c.) To prevent which mischief among Papists, Priests, Fryers, and many Parents, in what Family soever they find an acute Boy or Girl, they teach them how to dispute of some special points of Religion: the neglect whereof among Protestants is (in my Judgment) not only shameful but sinful. And truly I could wish, that Ministers in their publick Assemblies, would preach oftener than they have done upon *Mat. 26. 26. and 16. 18. and 18. 18. John 20. 23.* and such like. With which your crafty Papists make a deal of stir in the company of ignorant Protestants. And I have often found, that they had rather discourse upon one of those four Texts, and other such, then any other Scriptures; which they will by many Tricks, shifts and excuses labour to avoid. By which we may see, that Papists have more Zeal for Anti-Christ, than Protestants have for Christ! Nay, They have, do, and will with more cheerfulness, and willingness spend thousands for their Catholick Cause, than thousands called Protestants, will hundreds for the Cause of God! O COVETEOUSNESS! Thou art become the Master-Devil amongst us! Thou'lt bury thy Money, or keep it for the Papists, rather than employ part of it to preserve thy Life and Religion; as the *Constantinopolians* did, when *Mahomet* & his *Turks* besieged them; but after he took the City, and found their hidden Treasure, he uttered this reproachful Taunt. *viz. Behold! Here was Treasure enough to have raised an Army, sufficient to defend their City and Country from us!* implying, *That they loved their Money better than their Lives, Liberties and Religion!* So, that through their Covetousness, they lost all at once, To their eternal shame and infamy, the great disgrace of Christian Religion, and dishonour to Christ among *Turks*! So now, there are many wish well to the cause of Christ: but they will do little enough for it, either in purse or person: they are godly for their own private good, if they have but grace sufficient, to carry them to Heaven, they care for no more, let the Protestant cause sink or swim, and now it is in danger, they cry *God, help, God help,* and thats all. O, what narrow spirited, and trozen hearted *Ephesians*, and *Laodiceans* are these! *Rev. 2. 4. 5. and 3. 15.*

XVIII. DIVISION.

MOST vehement are the exclamations of *Catharinus* against *Cajetanus*, and of *Antonius Fontsecca*, against *Catharinus*, concerning the formation of *EVE*, as also *Bugensis*, against *Lyrannus*, and *M. Thoring* against *Bugensis*, in many other things, and all this will appear to such as will peruse their Glosses upon the Old and New Testament.

XIX. Division.

Pope *Hadrian*, *Richardus*, and *Panormitanus*, affirm, That a Priest being contrite : may say Mass before he be confessed. But the Council of *Trent* is against it, as a damnable Sin. *Ios. Angles. in 4. s. p. 117.*

XX. Division.

THE Council of *Lateran*, (where a monstrous OWL, the Emblem of the evil Spirit which guided them (as the Dove is of the good) appeared to the great amazement of the Pope and his *Achitophels*) defined absolutely, that Angels were created with the World. But *Nazianzenus*, *Damascerus*, *Basilus*, *Hieronimus*, *Augustinus*, and *Aquinas*, deny it to be a matter of Faith. *Council. Lat. Can. 1. de fide Cathol. and Canus. de locis. lib. 5. p. 169.*

XXI. Division.

Bellarmin avoucheth, *That the Major Voice in general Councils; must needs be of most force.* But *Canus* holdeth, *That the minor part is the best, if the Pope hold with it.* And yet in their agreement in this point, resteth the Foundation of their Popish Religion.

But to what end are *Councils*, if the *Pope* hath a Negative Voice, and rule them as he pleaseth : though absent, for indeed, *Popes* have been very seldom present at *General Councils*; as *Bellarmin* recordeth, *Summus pontifex nunquam interfuit concilij orientalis. bus perse, &c. Bellarmine lib. 1. de concilij cap. 19.*

The *Pope* (saith he) *Was never present at the Councils in the East-Church in his own person.* And why ? Because the *Emperor* sate in highest place. Which the humble *Pope* could by no means endure, because he would not sit in the second place : yet he stiles himself, *Servus Servorum Dei* ! when he never meant it.

Many.

Many more Dissentions, and Divisions amongst Papists might be brought to light : as well as many ridiculous absurdities, errors, heresies, and damnable Doctrines, or Doctrines of Devils: for what else is burning the Bible, when printed in the vulgar Tongue of any Nation, and not only that, but all that read it, as Popes have Commanded: and to have all things done in strange Tongues, contrary to the Scriptures. 1 Cor. 14. 14, 15, 16, 17, 19 2 Tim. 4. 3, 4.

The Pope excommunicates all Lay persons, though never so well Learned, that reasoned in matters of his Faith.

Again. What an absurd thing is it, to hear a Priest pronounce an Absolution, which neither the penitent, nor himself, understands oft times.

Vid. 6. decret. 1. 5. cap. quicumque. And all their Church Services, Homilies, and Sermons too for the most part are in Latine! Which yet they term an exposition of the Scripture. What a ridiculous thing is it, to see the ignorant vulgar people (Commanded to) hear the Gospel read in Latine, and withal to behold them earnestly listening with their Ears, least any one word should not be heard, though impossible to be understood: for which, any man well in his wits would suppose them all to be Mad.

There are no less than an hundred *Sects, Sorts, Degrees* and *Orders* of *Fryers, Monks, Nuns, &c. in the Church of Rome*, all which have been set up and confirmed by divers Popes successively. See *Fox. Acts and Monuments* p. 337.

Now, it is impossible that such a prodigious rabblement, or such a numerous *Heterogeneous Herd*, divided and subdivided; not only into so many sorts and degrees; but also into so many opinions (as you have heard, and many more besides) should keep within bounds, if the Pope, his Cardinals, and the rest of his *Grand Clergy*, and *spiritual Bishops*, together with his *Popish Kings, Princes, States, Nobles, and Magistracy* of all degrees, did not by their great power and authority keep them in Aw, in preferring some; in threatening and most severely punishing others, both *Lay and Clergy*, even with Death it self; so that none of them dare so much as quack or stir in the least: No not to ask, Why is this? Or, Wherefore is that? Such slaves are they: For they are not to question any false Doctrines of the Popes: For his Canon Law forbids them in these Words. *Non spectat ad subditos determinare, aut examinare quid possit papa, aut quid non possit, & quomodo teneantur parere vel non, qui Sacrilegium est desputare de potentia papa.* It belongeth not to the Popes Vassals (*viz. Catholics*)

to determine, or examen, what the Pope may do, or what he may not do, for his Law (mark) hath made it Sacriledge to dispute his power. And those that dare do it, must look for no less punishment than Fire and Faggot.

O then! What a Heavenly happiness, and blessed Liberty Protestants enjoy, could they but see it, and knew how to use it. And what a miserable slavery it is to be a Papist? Let any man of reason Judge.

Having thus given an Account of some of the grand Divisions and Differences amongst the Papists, and their Clergy. Give me leave also to shew you most of the principal differences between Papists and Protestants. — Which I recommend to ignorant people, too many of them being very apt to be seduced and consequently, destroy'd in their Souls, for lack of true knowledge, whereof God himself complains, Hos 4. 1. 6. And I think it may be affirmed with Dr. Featly, That there is no positive Article of our faith, which the Papists or the most Learned amongst them, do not hold and Believe for Truth and Catholick. So that we are upon sure ground, even by their own Confession. Vid. Featly Cont. Roffen.

For instance.

1. **W**E believe the Scriptures to be the Word of God. So do the Papists. *But they add thereto the Apocrypha, &c.*
2. We believe the Originals of the Old and New Testaments in Hebrew and Greek to be Authentical, and of undoubted Authority: The Papists (I suppose) believe the same. *But they add, That the vulgar Latine Translation is Authentical also.*
3. We believe the Written Word of God to be the ground of Faith, so say they, but add thereto the *unwritten Word, of mens Traditions.* Mat. 15. 3. Colos. 2. 8.
4. We believe that Christ is the Head of his Church: So do they, *but add to him a visible Head, the Pope.*
5. We believe there are two places for the departed, Heaven and Hell: They believe so too, but add other places more, as *Purgatory, Limbus patrum, and Limbus Infantum, all three in Utopia.*

s. We

6. We believe that God is to be Worshipped in Spirit and in Truth: They say they too; but add, *That he may be Analogically, and relatively worshipped by Images, &c.*

7. We believe that we ought to call upon God: They believe so too; but add, *That they may call upon Saints too.*

8. We believe that Christ is our Mediator both of Redemption and Intercession: They believe the same; but add to him *Angels and Saints: upon whose intercession and merits they in part rely; and so make to themselves fellow saviours with Christ.* Whereas the Scripture saith, *That he is able to save them to the uttermost, that come to God by him, seeing He ever liveth to make intercession for them.* Heb. 7. 25.

9. We believe that the Saints in Heaven bear most ardent affections to the Saints on Earth: and pray in general, for the Church Militant: The Papists believe so too; but add, *That they have knowledge of our particular wants and necessities, and pray to God in special form, which we deny.*

10. We believe that Christ hath instituted two Sacraments in his Church, viz. Baptism, and the Eucharist: they believe so too; but add to these five other of their own inventions: viz. *Matrimony, Penance, Ordination, Confirmation and extreame Unction.*

11. We believe that Grace is annexed to the Sacrament, in such sort, that all those who worthily receive them, participate also of sanctifying Grace: they say so too; but add, *That the Sacraments confer this Grace, ex opere operato, and that God is tyed to them.* So that, by this Doctrine, Children dying without Baptism, are necessarily Damned.

12. We believe that the intention of the Minister is requisite to the right administration of the Sacrament: they believe so too; but add, *That the effect of the Sacrament dependeth upon the intention of the Minister or Priest.*

13. We believe that in the Eucharist, the worthy communicant really partaketh of Christs Body: they believe so too; but add, *That Christ is Really and Carnally received under certain accidents, the Elements being Transubstantiated.* Which is an Impossibility, therefore a mere Nullity.

14. We believe that we are Justified and Saved by the Merits and passion of Christ; they say so too; but add, *Their own Merits and Satisfaction.*

15. We believe that we ought to pray for all the Members of Christ his Church Militant on Earth: they believe the same; but add, *That we may, and ought to pray for the Dead also.*

16. We

16. We believe, and receive the Three Creeds, viz. *The Apostles Creed*; *The Nicene*; and *that of Athanasius*: They believe them also; but add *A Fourth Creed*, The XII new Articles coined by the Pope, and annexed to the Council of Trent.

By these you may see, how that Human Additions, Traditions and Inventions, has strangely Marr'd and Defac'd the Worship of God, whom they must be teaching, and still putting the Holy Ghost to School. However, Let the Reader observe and see, How the Articles of our Belief are drawn out of their own Confession. That which we, Protestants, hold for Matter of Faith necessary to Salvation, the Papists hold as well as we: And therefore Ours is the true; Catholick Doctrine; Whereas, Their Superstitious Additions to the Catholick Faith, were never entertained or owned, neither by all Christians in any Age, nor by any Christians in all Ages. Neither are all the Papists in the World able to prove any one point of their Tridentine Faith (wherein they differ from us) to be Catholick. See Fearly against Fisher.

Now, as you have had a View of some of their Popish Delusions whereby they delude and abuse the common People, rendring them more senseless than Brutes, &c. And also a brief Account of some of the principal Divisions and Differences amongst the Papists themselves; With those between Papists and Protestants: So, let me inform the ignorant (for to them I chiefly direct my Discourse) wherein the Protestants differ: For, 'tis high time we understand one another, and as one man oppose the Papists, those Common Enemy of God and good men, if their infernal Impudence and Confidence should set them upon us. Protestants, I say, For I understand there are some among us that reject and disown that Term or Denomination, or at least, care not for it: Therefore I shall here omit them; and only set down such as call or own themselves Protestants: And, they are especially these Four, viz. The Episcopist. The Presbyterian. The Independent, and The Baptists, one sort of them.

WELL then, Wherein differ the first, from the Three last?

Answer, In Rites and Ceremonies.

Wherein differ the Second and Third?

H

Ans.

Ans. In Discipline only.

Wherein differ the Fourth from the Third ?

Ans. In Time only : And from the Second, in Time and Discipline. So, their main Dissentions consist in Circumstantial, not Substantial : which always may be matter of great Comfort to Protestants.

Now, If any Protestant be not pleas'd with this short Account, let give a better. For my own part, I understand not of any Difference amongst them, in any Fundamental Points of Religion : as you see there is among the Papists, for all their vain Boasting of so much Unity. And, who would fain, especially at this day, Set us together by the Eares, and then laugh at us : And for this end, have their Agents and Profelytes continually among us, or, at least to stir us up to Preach, write, and rail against each other. And herein (with grief I speak it) they have prevail'd with too many, even lately : as, I fear they may still, with hot spirited prejudicated persons (and perhaps some of them here omitted) for that is it our Common Enemy, the Papists, would have, and whereat they greatly rejoyce and glory in : whilst in the mean time, they plot, and really design the Destruction of us all : which, with them is not only Lawful, but Meritorious.

SEEing the Papists cannot down Dispute
CHRIST'S Kingdom, nor the Protestants refute,
By all their Arguments, both old and new,
And those (though silly ones) are not a few :
Therefore, seek otherwise, them to annoy,
And (if they can) them with the Sword destroy.
Now, Justice *Arnold* they assaulted have,
As well as *Godfrey* : Still more blood they Crave.
Note well, that *Godfrey*, *God's Peace* signifies
(Whom to their Lust they made a Sacrifice.)
And *Arnold*, *Honest*, as he is indeed,
Sith for his *Honesty* they made him bleed.
These, cowardly and sneakingly did they
Assassinate, where no man could them spy.
They dare not fight till they are three to one,
Which unto me and many more is known.
Prodigious Projects, ominous and black
Are framing still to bring us all to wrack.
Preponderated PLOTS and Treacheries
Are now conspicuous unto our eyes,

Our

Our *Horizon* they fain would culminate,
 And with *Narcotick* fumes contaminate
 Great *Britain* once again (now too secure)
 Where, many Sparks they have brought to their lure:
 Rude Wretches (wherewith *London* doth abound)
 Will soon turn Papiſts, if the Pope get ground.
 Atheiſts and Semi-Papiſts, young and old
 Spring daily, yea, grow very high and bold,
 While Proteſtants mind nothing but their ſelf,
 Not minding publick, no, but private ſelf.
 Theſe are too narrow ſpirited, alſo;
 Too daſterdly into the field to go
 And fight the Papiſts: Were we all like theſe,
 The Pope might maſter *England* when he pleaſe.
 But there are others of a nobler mind
 That are reſolv'd (as *Jeſuites* ye ſhall find)
 To ſacrifice their, Lives and whole Eſtates,
 (And many of them too are prime Magnates)
 Ere Popery ſhall have the upper hand,
 Or once be tollerated in the Land.
 But all our Truſt is only in the Lord,
 Thereto encourag'd from his ſacred Word:
 What fearfull Storms and Tempeſts of Sedition, &c;
 Have Papiſts rais'd againſt the true Religion?
 Who can the number of their Projects tell?
 What *Hurricanes* have riſe out of Hell,
 To blow the Goſpell out of *Britanny*,
 And in its room ſet up *IDOLATRY*?
 The *Jeſuites* their *Pericranions* crack
 How to ſeduce by any crafty knack:
 A ſect impuſed by Infernal Hate,
 Witty in *Vengeance* and things deſperate:
 Men may, but GOD out-witted cannot be,
 'Tis well for Saints there's ſuch a GOD as He.
 The Pope and *Jeſuites* all, he can confound,
 And beat their grand *Partakers* to the ground;
 Yea, He can frown them all to HELL, and make
 Great *KINGS* and *PRINCES* at his power quake:
 What can ye do, O Papiſts, if our GOD
 Forgive our *SINS*! or ſend another *Rod*,

Not You, to scourge us? We had rather be
 Chastiz'd by *Turks* than such fell *Fiends* as ye.
 But if it be decreed, That we must fall
 Into your hands; *Cannot the Lord of all*
The Earth remove from us so great a Pest,
 And US restore to *Liberty* and Rest?

Rome, Rome! *Our God is a Consuming Fire,*
Look to thyself, Thou canst not long respire,
For thou art Stubble, therefore thou must burn,
GOD, in due time will Thee to Ashes turn,
Out of which shall no Phoenix rise, as did
From London's Ashes; no, it is forbid.

O, STRICTINELLA! thou art rotten hay,
 And all thy Asses, now begin to bray:
 There's none but *Fools* and *Desperadoes* will
 The curs'd Commands of thy **Nero* fulfil: * *Pope*
Atheists and *Papists* go together go,
 For ye are both alike: and such a Foe
 I'd rather fight than any: for the Devil
 Cannot exceed them both in any *Evil*.
 They've made themselves most hateful to the world,
 Which they have oft into Confusion hurld:
 Their Works of *Darkness* shall be brought to *Light*,
 More *Colemans*, in due time will come in fight:
 More *Foxes*, and more *Guido Fauxes* too
 With their dark *Lanthorns* (set on work by you)
 Will be discovered ere long, we hope,
 And to receive their just Reward -- A Rope.
 Yet, if the Pope but saint them, all is well,
 Though many of his Saintlings burn in hell.
Rogues, Traytors, Cut-throats, russians, strumpets have
 Been sainted by his Holiness: O brave!
 Saint *Coleman*, and Saint *Whitebread* (for so you
 Blind *Papists* stile them) nay then, Saint *Judas* too:
 Saint *Satan* also, for, he's on your side,
 And your chief Friend, it cannot be deny'd,
 What profits such a glorious Appellation,
 If *Jesum Christ* judge them to Condemnation?
 One of your Saints, when dead three daies he lay,
 With gaily looks, these fearful words did say:

1. *Ad judicium vocatus sum!* the first day.
2. *Judicatus sum!* the second day.
3. *Condemnatus sum!* the third day: and then they buried him.

I can take my Oath, that I have heard this verified by many Priests, and other Papiſts, at ſeveral times.

*All is not Gold that glistereth : no, no,
For none are Saints, but whom God maketh so :
(Some Protestants are Saints of their own making,
So ruine themselves through their own mistaking :)*

Phanaticism, high-Tow'ring Speculation

Or Jesuitism, some think, is true Salvation.

*The * Sorbonne Censures of their Propositions ;*

Shew they are Atheists ; and mere Politicians.

The Jesuites, that Pharisaical Tribe, }

No bounds to their blood-thirsty Wills prescribe :

They, they would rule the Rosse in every place,

And meddle in every matter, thing and case:

They take upon them (and that more of late,)

To Tutor Princes in Affairs of State :

Imposing on the World their addle Theams,

Driving wild Fancy's into hot Extreame

Of dire Dissention, that they might thereby

Confound, amaze, astonish, stupify,

Distract, disturb, dissettle, and divide,

Exciting men to blood, on every side.

Unbounded in their Malice to all those

That cannot with their Machinations close :

Damn'd Wretches, what, will nothing serve your turn,

But Towns and Cities through meere Malice burn ?

*Will nothing satisfy your *Hildebrand,*

**Pope*

But the Destruction of a Christian Land ?

What strange Catastrophe's ? what woful things

Have they brought upon Kingdoms, States and Kings.

Setting them all-together by the Ears,

Filling the world with Terrors, Frights, and Fears.

What Fools have been the Kings of France and Spain

To kiss their Gouty Toes, and hold their Train,

And stirrups too ! walking by their Horse-side,

Whilst they did swell with Arrogance and Pride ?

** See the Censures of the Sorbonists in a Treatise, call'd, A Tract known to few, &c.*

O, Generation of Vipers, when
 Will ye cease to be Devils, and act like men?
 When will ye cease to prey upon your kind?
 Which Cruelty, in Wolves, ye cannot find:
 Your Mines, and Countermines, are dug as deep
 As Hell, with which, ye Correspondence keep:
 Ye Mine for Blood, and undermine to blow
 Up Parliaments for we have found it so:
 Witness that noted fift day of November: 1605.
 Which, without horror, we cannot remember.
 The Massacres in France, poor Switzerland,
 Bohemia, Piedmond, Ireland, Pomerland,
 Hungaria the Spanish Inquisition, &c.
 Of Protestants, have made away a Million?
 Yet do the Jesuites, and all the Rone
 Of Papists, impudently face it out,
 That there were no such things! No all are Lies,
 Which you (say they) on purpose did devise!
 The Powder-Plot was forged too! (They Cry)
 Though Faux, (&c.) confess it, and therefore did dy.
 Nay! they deny the PLOT discovered, now,
 By Otes and Bodloe! Yea, they swear and vow,
 Such things were n'ere intended! Thus, you see,
 What impudent, what canting ROGUES they be?
 Hoping thereby to blear the eyes of some,
 Least they should see the Villanies of ROME:
 Yet, surely, none but Reprobates will heed
 Such Cannibals as love on Saints to feed,
 And suck the Blood of Innocents, because
 They don't subscribe to their Prodigious Laws:
 Ye Jesuits, O, ye State-Mountebanks!
 That with your Projects, and Hell-hatchid pranks
 Do so much Mischief, till ye are pull'd down,
 No Christian Prince can safely ware a Crown:
 Sure, ye must needs be of the Race of Cain,
 For that your greatest Care is how to Stain
 The Earth with Brooks of Blood of such as are
 True Abels, or watch how, them, to ensnare.

Jesuits by Equi-
 vocation have
 deni'd them-
 selves to be
 Christians.

As did Sir Edw.
 Digby, R. Win-
 ter, T. Winter,
 A. Rookwood,
 R. Keys, J. Grant
 T. Bates, &c.

From

From *JESUS*, *ye*, your selves denominate,
Jesuites! and yet his Gospel-Truths ye hate!
 And all * true Gospellers: Nay, do not ye
 Make him the Spring of all your Villany!
 Lord God! Who can their Blasphemies express,
 A Patron unto all your Wickedness!

* Quos time-
 mus, odimus.

Without Astonishment and Indignation!
 Was e're such Devils on Earth since the Creation!
 A *JESUITE*, (i.e.) à *Jesu ite*, Go
 From *Jesus*: but he never own'd them, no:
 Yet, in his Name all evils they begin,
 Hoping thereby more Profelytes to win.
 Therefore it may be said of their blind *BAALAM*;
 ¶ In nomine Domini, incipit omne Malum!
 And they also, which, in a sence, is true;
 But they, and all their Heterogeneous Crew
 Will have the blasting Benediction
 Of their Arch Flamin e're they fall upon
 The Protestants, which having got, they then,
 Believe themselves to be more than men,
 As they're, indeed in a right sence, for why?
 All others they exceed in Cruelty.

GOD bless, US, from the blessing of the POPE,
 For in GOD's blessing is our Help and Hope.

We plainly see it is thy Drift and Aim,
 Us to enthrall, O Cushman-rishathaim!
 But art thou sure to carry't? Canst thou tell
 What God will do? Canst bear away the Bell
 By thine own Power, force and Policy?
 Yes, thou thinkst: yet who knows but the most HIGH!
 At last may smile on us, and Us succeed?
 And all thy Colemans from amongst us weed,
 And make us, yet, to see more Halcion daies:
 If so, thy Jesuites cannot wear the Bayes.

Therefore consider, Look before you Leap,
 Lest Wrath and Vengeance on thy self thou heap.

Reader,

Reader, That thou mayst not have the least Thought of complying with these Cursed Enemies of our dear LORD JESUS CHRIST, and the Simple Purity of his Worship, No, though to save thy life: for having here observed how thou art to be deluded and abused in thy Temporal Concerns, and much more in thy Eternal, by ignorant, sottish Priests, &c. I shall add a dreadful Example of Gods Judgment upon a parcel of Wretches who turn'd in a moment from being Protestants to be Papists: being a Seasonable Warning to Apostatizing Protestants, verifying in the very Letter those Words of our Saviour, which contain in them a Curse, and a Blessing, viz. Whosoever will save his Life shall loose it: and whosoever will loose his Life for my sake, shall find it, Mat. 16. 25. as, in the following Story is made out.

NOW are the Daies, doubtless, whereof Christ and his Apostles forewarn'd us; *That there should be a departing or falling away from the Faith: (1 Tim. 4. 1. 2 Pet. 3. 3. Jude 18.) and that because of Iniquities abounding, the love of many should wax cold, Matt. 24. 12. Cold for Christ and the true Christian Religion; Nay, They shall even deny Christ, 2 Pet. 2. 1. 2 Tim. 2. 12. And these things, with many more are come to pass at this very day.*

And this hath proceeded from the cursed design of the JESUITES, and the rest of the Romish Faction, who debauch many great Ones, and, they, by their wicked Example (which almost carries the force of a Command with it) the whole Comonalty, (by deluding them with pretences of Venial sins, and Pardons, &c.) For is not Whoring, Swearing, Drunkning, Lying, Equivocating, &c. become as a mighty Stream overflowing the whole Land, thereby fitting us for some worse Judgment, if the Plague, the Fire, and other Punishments we have had, do no good upon us. Therefore be steadfast: How dreadful is it to consider, and what a sure Token of approaching Judgment is it, to see

I. Many *quandam* zealous Protestants, grown of late so cold, (colder since the PLOT than before) so narrow spirited and basely timorous, (thinking 'tis a great piece of discretion, and that they shew an emphatical piece of Wisdom) That when Discourse is raised in Company, concerning POPERY, they will either shift it off with a Drool, force some other Discourse, or sneak away, in hopes to save their Bakon,

(*ex his contrarium verum est*.) so that, really, they are afraid, or half afraid to own themselves Protestants: Shewing not so much zeal for the true Worship of the true God, as a *Turk* does for *Mahomets*, or a *Heathen* for his *Idol*: hereby declaring that they have sat under a dead Ministry, of whom God hath said, *They shall not profit the People*. Those that never felt the Power of God, under an Ordinance, in turning them from all Sin, and shewing them the desperateness of their Condition without Christ, a holy Life, &c. will turn to any, the worst of prevailing Religions, especially to that which tolerates Sin, as Popery does: nay, makes it meritorious, as murdering Kings, burning Cities, &c.

II. Others are so pusillanimous, so dirty, and dastardly; That they dare not own the Truth, when they hear it traduced and impugned by men popishly affected: wherein the Spirit of God and their own Consciences prompt them to speak: as if they were afraid of Christ. (See *Mark* 8. 38.) and with *Spirits* desperately quench and resist the Motions of the Holy Ghost: and if any put them to it by Interrogatories, they'll answer with an Equivocation, or an *Italian* shrug: Know, they that dare not Speak for Christ, will hardly either Do or Suffer for him; These are light Wheat, that will soon be blown aside, if the Wind rises a little: especially, if *Evrochdan* blow hard.

III. There is also another sort, who, tho' they will talk pretty freely concerning the PLOT, &c. yet their words are so cunningly and artificially placed, as if they were coin'd on purpose: Yea, their Expressions are many times so ambiguous, and favoring of the *LESUITS* canting Querks, that the wisest Man alive can hardly tell what to make of them: and all these three aim at the same thing, viz. hoping, by Silence, Indifferency, and Neutrality, to find favour of the Papists, if they should get uppermost; which is the greatest Folly imaginable: as I could evince by many woful Examples, in the Rebellion, in *Ireland*: where they were most egregiously perfidious, promising the Protestants quarter, but in stead thereof murdered them in cold Blood: And this one Relation, shall serve in stead of many, whereby you may see, if you will, what you are to expect when they have the Sword, &c. Take it faithfully as I receive'd it from Captain Edward Leventhorp, and others.

During the late Wars in *Ireland*, A Castle well mann'd with English, Protestants, being suddenly and mightily beseged by the Enemy, in so much, that in few daies, they were reduced to so great Extremity, that they must of necessity either starve, or yield to the

Mercy of the merciless and implacable Papists (whose tender *Mercies* are *Cruelty*) as all along the *Maryam Dayer* the Troubles in *Germany*, and the *Irish* Rebellion hath been proved.)

Hereupon, the Day and Hour being appointed whereon they should march out of the Castle, without any thing, save only their wearing Clothes: These Noble Souls (I call them so for their Magnanimity for the Cause of Jesus Christ) came out of the Castle, and as soon as ever they came forth, so soon were they surrounded by the Enemy; as you see in this Figure: who, with drawn Swords in their hands, waited only for the Word of Command to fall on; and cut them in pieces: whilst the other poor Souls were upon their Knees, one while calling upon GOD for Mercy; and another while crying to their Enemies for Pity: but the Papists had sworn the Ruine of them all, and had done it too; if GOD by a strange and wonderful way had not prevented it. For, just as the Commander was about to give the Word, to fall on, and spare none of the English Soldiers; GOD, I say! put it into the Commanders mind, to ask them one Question first: and it was this, He



demanded if there were any *Roman Catholics* among them? if there be (said they) Let them draw out, and separate from the rest, who were to stand still. The Word was no sooner out of his Mouth, but out came three or four, and confess themselves *Roman Catholics*; and with all antedated their Religion: after them, came half a dozen, and at the heels of them half a score more, and divers others after them; and all acknowledging themselves *Catholics*, antedating as the first did. Whereat the Popish Commander cavild about and smiled; and when no more would come, he asked the rest that stood firm, If they were resolv'd to dye **PROTESTANTS**? They, (like true Christians; Heaven-born Souls indeed) answered, *That they would not change their Religion to save their LIVES!*

Say you so? Quoth the Popish Commander! But what, I pray, Doubt you think the others, that separated from you, good *Catholics*? No; (said the stedfast Soldiers) because they never own'd themselves as such till now, and they do it for fear of Death.

I verily believe it (said the Commander) for I thought as much before. Then turning to the rest of his Officers and Souldiers, he said, Them yonder, meaning those that separated, are but Counterfeit *Catholics*; and the Ropues do it only to save their **LIVES**, and to abuse us; for they will run away the next Opportunity. Therefore, by **GOD**, they shall dy every man of them, and the other for standing so bravely to their Principles shall live; and whom I would sooner trust, upon any occasion, than the other; or any such Time-serving Rascals, as they are!

In short, he put all the Revoliers to the Sword, and saved the other for their brave Resolution: and not only so, but sent them with a safe Conduct to the next English Garrison, having as many of his own sent in Exchange, that had been Prisoners. By this noble Act, the said Commander won great Applause amongst the English.

Now, consider this, all ye that think to save your Lives and Estates by temporising and basely antedating your Religion, or dirtily complying with, and lawning upon every base pitiful (the most of them are no better) Papist before hand, as if ye would fore-speak Friendship, as I am too sure many do. And possibly, you that are next to, removed but one little step from them, may find some favour, for a very little time, from them, till you and them, if they can by any idle foolish pretence get you to assist them against such as are more zealous against their Idolatries. But, when their work is so far dore, then they will more easily cut you off too, for the least step of Reformation since.

Miners daies, their *Soul hates*, even as the purest worship: For I can liken them to no better a Crew than Rogues and Thieves that live in an honest place, who will carry it very fairly among the Neighbourhood, to have somebodies good word at a pinch: so they, make to some one party to shelter under them: and then, only *Polyphemus's* Courtesy will be yours, that is, to dy last, when you have seen the Throats of others, cut, your own turn comes next.

There are Seven sorts that above all others are most likely to turn Apostates, *viz.* The Covetous, the Ambitious, the Self-lovers, the Over-nice, the Formalists, the Ignorant, and the Fearful. See *Rom.* 12. 1. 8. *Mat.* 10. 33. *Mark.* 13. 13. *Rev.* 2. 10. 25. 1 *Cor.* 16. 13. *Phil.* 4. 1. 1. *Cr.* 10. 12.

These 7 include the first three above named; and as we wrap up in the word *HYPOCRITE*; and amongst them, there are divers great Professors even of all Sorts, who (as well as the loose, ignorant, debauch'd, prophane Protestants) for fear or favour, may joyn with the Papists against sincere Protestants; as the *Lutherans* joyned with Papists against the *Calvinists*, *An.* 1567. and about the 10 year of *Q. Eliz.* especially when allured thereto by the curious Arts of Jesuites and their Proselytes; the Philtring Baites of Profit and Preferment: Seconded by the lusty (tho feigned) Promises of some principal Papists and their Agents: But God can (and perhaps will) bring it so to pass, That such revolting Wretches, may be served as they above mention'd: or, if not so, yet they cannot escape Vengeance: for I am confident they will perish by one means or other, perchance by the hands of true Protestants: And, for my own part, I do profess, (if God will make use of the Arm of Flesh, in our defence) I would sooner give quarter to French or any other outlandish-Papist, than any English Apostate whatsoever (Laity or Clergy) that should joyn in Arms with them, or our domestick or home-born Papists against the Protestants Cause.

And I write this with an heart that never yet feared the greatest or the proudest Papist in the World: who have been at the routing of such, almost an hundred times, in my junior daies: and therefore, I think, I should know the better how to deal with them now; if they will needs force us to it, by falling upon us first: for till then we will not stir one foot: Let them otherwise provoke us never so much, as they have done very often, and do daily: besides burning of *London*, *Southwark*, &c. But as crafty Fowlers as they are, they shall not catch old Birds in the Chaff. *Be steadfast*, 1 *Cor.* 15. 58. ——— *stand fast*, 1 *Cor.* 16. 13. For, In all Gods Armory, there's no defence for the Back, the Runsgade

To Apostate Protestants:

or Apostate must everlastingly perish: O Apostate, bethink thy self
betimes!

*True Protestants will rather chuse to dy,
Than Christ, or their Religion deny:
And bravely persevere, come, what will come,
But Hypocrites will bow the Knee to Rome,
Ev'n these 7 Monsters, which I nam'd before,
Would Popery, if it were up, adore.*

Notwithstanding all this, Let us, and all that think they stand, be-
ware lest we fall, (1 Cor. 10. 12.) as they may, without Divine Assist-
ance: Self-Confidence being a most dangerous Rock on which many
have split, even in this present Age: Remember the Apostle Peter, and
the Apostate Pendleton, in the Book of Martyrs.

FINIS.

Errata. Page 6. l. 6. r. Delusions. p. 32. l. 16. after Pope, add forbad them. p. 34.
l. 16. r. Angles. p. 40. l. 15. r. Connivium. p. 50. l. 7. r. him give. p. 53.
r. the 14 & 15 lines before the 12 & 13. p. 55: read line 6 before line 5.